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NEW SERIES, No. 18, Vol. I.]

THURSDAY, APRIL 29, 1880.

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the paper, type, and binding being all that could be
desired, and at a price (4s. 6d.) which, bearing in mind
that the book contains no fewer than twenty-one dis-
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tual insight and power. They are pervaded with a
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appreciated Mr. Braden's ministry, but it deserves
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A WELL MERITED SUCCESS. THE HOLMAN LIVER PAD

HAS DURING the PAST TEN YEARS GAINED for ITSELF
AN ESTABLISHED REPUTATION FOR its MARVELLOUS CURA-
TIVE POWERS IN ALL AILMENTS of the STOMACH and LIVER.
THE HOLMAN LIVER PAD IS NOW IN USE IN EVERY CIVILISED
COUNTRY in the WORLD, AND the NUMEROUS TESTIMONIALS
FROM INTELLIGENT and RESPONSIBLE PARTIES FULLY
TESTIFY to its CURATIVE EFFECTS in CASES of INDIGESTION,
DYSPEPSIA, BILIOUSNESS, SICK HEADACHE, LIVER COM-
PLAINT, CONSTIPATION, AND IMPURE BLOOD, CONSEQUENT
UPON IMPERFECT DIGESTION. THE SIMPLICITY, SAFETY,
CONVENIENCE, and EFFICACY of the HOLMAN LIVER PAD
HAVE DEMONSTRATED THEMSELVES to THOUSANDS. It is
SIMPLE of APPLICATION, EASY TO WEAR, CERTAIN in its
EFFECTS, and PERMANENT in its RESULTS.

TESTIMONIALS.

EXTRAORDINARY CURE of LIVER COMPLAINT.

MR. R. FLEMING, Half Moon-street, Piccadilly, London, writing under date of Dec 30, 1878, says:—
"Gentlemen,—It is now exactly eight months since I had the good fortune to try one of your 'Stomach and
Liver Pads.' At that time, and indeed, for many years at close intervals, I had been a sufferer from indiges-
tion, until at last I was constantly claiming the assistance of the medical man or the chemist's shop, and was
told it would end in congestion of the liver or jaundice. But from the last of May last, when I first applied
one of your Pads, I have not taken so much as a Sedlitz powder, and have enjoyed perfect health. I look
upon its effect as so wonderful in my case that if your charge was £51 instead of 15s. I should, to save my
life, feel bound to have one by me. Its effect has been equally marvellous in the case of my porter, a young,
strong man, who gave up his situation in despair last June from stomach and liver being wrong, told by
his medical man that he was used up. On leaving me for the country he took with him one of your Pads, and
in three days wrote to say he was all right. He is still with me, and looks on the Pad as not only
having saved his situation, but, he believes, his life. Its effect has been equally wonderful in the case of my
niece, a young married woman, told by her medical man (and believed by her) in a very bad way, near con-
gestion of the liver. Since using the Pad enjoys perfect health—weakness, sickness, and fainting fits all
gone."

In writing to a friend on Dec. 29, 1879, he further says:—
"Every day of the 365 since I wrote that testimonial has strengthened my good opinion of the Holman
Pad, and caused me to regret that I did not make my testimonial a little stronger."

CURE of CHRONIC DERANGEMENT of the LIVER and STOMACH.

From WILCOX and CO., English, French, and German, Chemists, 333, Oxford-street, W.—"Gentle-
men.—There having been a great demand lately amongst our customers for your Pads and Plasters, we were
tempted to make inquiries into their action, and think it but right to inform you that in the majority of
cases they have had the desired effect. It would require too much space to particularise the whole of the
cures, but we are assured that the greater number of these patients have been great sufferers from chronic
derangement of the liver and stomach, and notwithstanding the best advice and frequent recourse to well-
known internal remedies, they had failed in obtaining relief until your absorption treatment was under-
gone."

SUFFERED 20 YEARS from TORPID LIVER.

From MISS E. TREADWELL, Lawa Villa, 80, Maida-vale, W.—"I have suffered 20 years from torpid
liver, and the last four years from severe indigestion, for which I have been unable to get relief from medical
treatment. Within six weeks after wearing the Pad I lost all pain after eating, and my general health and
strength are very greatly improved."

COMPLETELY CURED of LIVER COMPLAINT and RHEUMATISM.

From CAPTAIN JOSEPH RITCHIE, s.s. "SNOWDOWN," Hull, February 14, 1880.—"The Holman
Liver Pad Company.—Gentlemen,—Twelve months ago I purchased a Holman Liver Pad for my wife,
who had been for many years a martyr to dyspepsia in its worst form, and undoubtedly she owes her restored
health and prolonged life to God's blessings on your treatment. From that period your Pad has been the
only remedial agent used in our household. The second Pad I purchased completely cured me of rheu-
matism, and Captain Parker, of the s.s. 'North Star,' of Leith, to whom I recommended your Pad, has
been thoroughly cured of the worst kind of liver complaint I ever knew, and gives you full liberty to use his
name as a testimonial, and several of my brother captains tell me they would not be without your Pad under
any consideration."

"I voluntarily give this testimony, and shall ever esteem it my duty and pleasure to do all in my power
to make the virtues of the Holman Liver Pad known.—Yours very truly,
"JOSEPH RITCHIE."

HAS NOT TAKEN A SINGLE DOSE of MEDICINE SINCE WEARING the PAD.

"Highland Club, Inverness, April 25, 1879.—Gentlemen,—I have now worn your Pad for more than two
months, and it has been of great efficacy in curing me of constant costiveness. Before putting on the Pad I
was obliged for a long time to resort to salting medicines, so as to keep any irregularity of the bowels under
control, thereby considerably impairing my digestion. Since using the Pad, however, I have not used a
single dose of medicine, and my general health is considerably improved.—Yours faithfully,
"FREDERICK DE MEDLEY, Commander, B.N."

GAINED 15lb. in ONE MONTH.

MR. D. REDFORD, 59, Montague-street, Liverpool, writes:—"For some years past I have suffered from
indigestion and a bad liver. I have been under several medical gentlemen in this town, but all without any
lasting benefit. After wearing your Pad for two months—the first month I gained 15lb. in weight—I could
scarcely believe myself. I may say since I wore the Pad I have been like the same person. I cannot
speak in terms too highly of the benefit I have derived from the Pad."

CURE of CONSTANT HEADACHE and TORPID LIVER.

"27, Commercial-street, London, E.C., April 24, 1878.—Dear Sirs,—I think it my duty to let you know
that the Liver Pad I purchased of you in December last has been of immense benefit to me. For some years
past I have suffered from a dull, sluggish liver, and have consulted the very first medical authorities of the
day here, but all without any lasting benefit. Hearing of the Pad I procured one, and wore it two months, and
can only say, that I feel far better in every respect than for years previously; the fearful headache from
which I constantly suffered has now apparently left me, and I feel most grateful for the benefit derived. You
are at perfect liberty to make whatever use you please of this, and I shall be happy to answer any in-
quiries personally respecting the same.—Believe me, dear Sirs, yours faithfully,
"J. A. PRIME (of the firm Joseph Prime and Sons)."

SUFFERED FOURS YEARS from DYSPEPSIA and CONSTIPATION.

"32, Devonshire-road, Prince's-park, Liverpool.—Dear Sirs,—I had for four years suffered from dyspepsia
and constipation, when Dr. Fairchild's lecture last month acquainted me with the curative powers of Hol-
man's Pad, and I am happy now to state that having worn one—(together with an Absorption Plaster—for a
few weeks, I am no longer troubled with ailments, and feel perfectly well. Thus, from my own experience,
I can testify to the tonic and absorbing effects of the Pad and Plaster, and of which to inform you gives
me much pleasure.—I am, dear Sirs, yours respectfully,
"F. FRANCE, Justice of the Peace."

A WONDERFUL TESTIMONIAL.—CURE of INDIGES- TION, RHEUMATISM, and SICK HEADACHE.

"Laken-heath, Suffolk, May 9, 1878.—Dear Sirs,—I have found much benefit from the use of Holman's
Pad for indigestion, piles, and distressing heart symptoms."

"My servant, who suffered from sick headache and indigestion was greatly benefited by its use; and her
father, an aged farm labourer, suffered so much from rheumatism that he could not bear to have his coat on.
After wearing the Pad and Body Plaster about a month he was able to resume his coat and return to his
employment."

"I may add the instance of his daughter, who was much subject to sick headache, scarce a week passing
without the most serious prostration in consequence. She also testifies of the value and efficacy of
Holman's Pad."

"These are some instances of God's goodness in blessing these means, and may, if you think proper, be
added to the numerous testimonials already published for those who suffer affliction from similar attacks.—
I am, yours truly,
"JNO. CHAMBERLAIN."

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THE
Nonconformist and Independent.

THURSDAY, APRIL 29, 1880.

THE RIGHT MODE OF DEALING WITH
THE BURIALS QUESTION.

WE have already insisted that the new Liberal Government should include a Burials Bill among their earliest measures, in order that a lengthened and painful controversy may be closed. But the question, What kind of a measure should it be? has yet to be answered.

Perhaps the first thought of the reader will be—why, one substantially resembling the Bill of Mr. OSBORNE MORGAN. The reply is natural; but it leaves out of sight two important facts. One is, that the Bill of the honourable Member for Denbighshire goes no further than the Bill which he brought in after the General Election of 1868, and though there was some advantage in sticking to that measure as a basis of agitation, it by no means follows that it should be accepted as a legislative settlement of the question, after twelve years of wearisome agitation and patient waiting. Thanks to the Whig leaders and to the Tory Opposition, the sore has been kept open so long that it is now essential that it should be healed thoroughly, and not merely skinned over. Moreover, the Tories chose, by disreputable means, to place the whole subject in a new position, by forcing Mr. MARTEN'S Bill through Parliament last Session. They did it to "dish" the Nonconformists, and now that it is possible to defeat their crafty policy, Nonconformists would be very weak-minded people not to avail themselves of their opportunity.

Nor, if they take a firmer attitude in regard to this subject than was anticipated in some quarters, can it be said that they have been induced to do so as a result of the General Election and of the new relations which they have established with the Liberal party: Before the late Parliament was dissolved, and when there was no prospect of such a Liberal majority as has now been secured, Mr. OSBORNE MORGAN gave notice that, so soon as he could obtain a day for the purpose, he would move the following resolution:—

That, in the opinion of this House, it is necessary that the laws relating to burials in England and Wales should be amended and consolidated, and that such funeral services as may be preferred by the relatives of deceased persons should be permitted in all parochial burial places, whether churchyards or cemeteries, without reference to any distinction between consecrated and unconsecrated ground.

It will be observed that the terms of this resolution go far beyond the provisions of any Burials Bill previously proceeding from the same quarter—that they embrace parochial cemeteries as well as churchyards, and also the consolidation and amendment of the Burial Laws as a whole. The notice of that resolution was more than a controversial answer to Mr. MARTEN'S Bill. It was a necessity created by that bungling measure, which was intended to hasten the closing of churchyards and the multiplication of cemeteries, with their invidious sectarian distinctions, and was further intended to deprive Nonconformists of the protection afforded to them by the existing Burial Acts. To leave such an act on the statute-book would be a discredit to the Liberal party; which, in insisting, without a dissentient voice, that the burials question must now be settled, may be fairly assumed to have intended that it should be actually and satisfactorily settled, and not be dealt with in so feeble and compromising a fashion as to occasion as much discontent as would be removed.

Even, however, had no such Bill as the Public Health Act Amendment Bill been passed during the last days of a Parliament which, it is now proved, did not represent public opinion, there would still have been ample ground for the contention, that the Legislature should apply to the cemeteries the same principle as that which it was proposed to adopt in the churchyards. Logic requires it; for, if the fact of consecration is not to be a barrier against Dissenting burial services in churchyards, why should it be so in other parochial burial places? It is required by the practical exigencies of life and death; for there is as much a grievance in exclusion from any part of a cemetery as from any part of a churchyard. Sometimes a Dissenter has to be buried in consecrated, and sometimes an Episcopalian in unconsecrated ground; why, if ministers, or laymen, of all parties are to be free from vexatious restrictions in the ancient burial place, are the same restrictions to be kept up in the new graveyards—which have been bought with the money of all the ratepayers, and cannot be regarded as being in any degree property belonging to the Church? It is an ecclesiastical monopoly which has to be got rid of, and the monopoly is less defensible, and even more hateful, in the modern cemetery, than in the older places of sepulture.

If these reasons—which may, perhaps, be

termed sentimental only—are insufficient, there are all the practical objections which may be urged against the law under which Burial Boards now have to act. The obligation to provide ground large enough to divide into consecrated and unconsecrated parts; the difficulties involved in the division; the useless expenses incurred in the compulsory erection of two chapels, where one would suffice; the expenses involved in consecration, and the numerous minor matters which occasion friction and sometimes dissension—all these are evil results of the present clerical monopoly which would continue after the passing of a measure going no further than the provisions of Mr. MORGAN'S Bill. Is it expected that Nonconformists will be content with a victory which would deny them their rights in some parishes, while conceding them in others? Or is it supposed that they will resign themselves to the prospect of ten or twenty years more of agitation, in order to obtain what we believe both public opinion and legislative opinion is prepared to concede without delay?

The mode in which Mr. GLADSTONE'S administration handles this question will be one of the earliest tests of its statesmanship, and we may add that the spirit in which Nonconformists act in regard to it will no less indicate their discernment, or their want of discernment, of the signs of the times. The public, we venture to assert, is sick of this painful struggle over the graves of the dead, and would prefer to see it ended in a decisive and final, and not in a hesitating and incomplete manner. We even think that a large number of Churchmen are as pained as Canon CURTIS admits himself to be at the disgraceful lines of demarcation existing in cemeteries and their "twin-chapels," and that they would welcome a broad and statesmanlike measure which would settle the Burials question, not for our time only, but for generations to come.

In speaking of a broad measure, however, we do not suppose that the Government can immediately deal with all the varied branches of the Burials question. It could, however, deal with the religious difficulty in the comprehensive way we have indicated without having to encounter serious obstacles, or consuming much of the time of Parliament. The ecclesiastical problems once solved, the work of consolidating, simplifying, and amending the Burial Laws would be comparatively easy, and it would be made all the easier because the subject would cease to be an occasion of strife, both in parishes and in Parliament, so soon as the old cause of difference between Churchmen and Dissenters had been taken away. There is no more reason why we should have perennial wrangles over graves than over sewers and gas-pipes, and the wrangles would cease with the abolition of ecclesiastical exclusiveness and the establishment of religious equality.

THE HIBBERT LECTURES.

THOSE who are familiar with M. RENAN'S "Life of Jesus" will be tolerably well prepared for the curious *mélange* of ideas, facts, and theories which he has propounded in his Hibbert Lectures, and which will make unquestionably an entertaining and instructive volume, full of charming pictures, interesting episodes, delicate portraiture, and subtle allusions, clothed in a style of remarkable clearness and vivacity, but wanting in one very important quality, a solid substratum of truth. Of course, as in the "Vie de Jésus," "the sweet Galilean vision" appears on the scene, and all the tender and beautiful traits in the character of JESUS have full appreciation. In truth, there is no writer of our time who has a fresher eye for all the sweetness and light that played about the life of the Master, and made Him a benign and gracious presence among men wherever He moved. There is in M. RENAN a rare faculty of appreciation of the noblest moral elements in Christianity, and a masterly power of tracing their influence on human society. And this has always led us to regard M. RENAN'S "Vie de Jésus" as having a high religious value for Frenchmen, in the anomalous condition into which French society has fallen as to its religious beliefs and aspirations. There is a strong leaning in the French mind towards the moral side of Christianity; there is vivid sympathy with the character and spirit of its Founder, and with the vision of the future which it keeps before the world. But, unhappily, the French people have been so tormented for ages by the Christianity which is organised as a system of tyrannous rule in the Roman Church, that the great majority of the men, at any rate, have come to identify the name of CHRIST and Christianity with the system which has vexed them and their households and all their social relations for ages, until the torment has become intolerable; and they are tempted to regard the SAVIOUR much in the light of a lay figure dressed up and manipulated by the priests. The living

interest in JESUS and His work with which M. RENAN'S book was charged may have done something to restore a living interest in CHRIST in many a weary Frenchman's heart. There was a great historical figure, full of vitality, full of charm, full of incomparable power over men, which had to be accounted for, and the effort to account for it may have led many a sceptical French mind in the track of the truth.

But unfortunately for M. RENAN'S claim to be a great constructive thinker, there is a great reality behind all this sweetness and light, this grace and charm, which he has failed to grasp; and this failure to discern the essential force of Christianity is fatal to his discernment of the real nature and range of its influence on society. We do all justice to the beauty and the power of the features which M. RENAN sees in CHRIST, and of the elements which he discerns in the Gospel; but yet, potent as was their influence, it was but of slight account in the sum of the forces which made Christianity the regenerator of human society. It was emphatically the belief that these beautiful ideas and influences, these lofty graces and virtues, were brought into the world and brought to bear upon the world by the God who made and ruled the world, and that they had behind them the whole force of heaven, that gave them that grip on human society, if we may use the expression, which lifted it from the abyss of corruption and despair into which it was settling, and started it on a career of fruitful progress which has expanded into Christendom, and will yet expand into the kingdom of heaven on high. Here is the essential falsehood in the views of the Atheistic and Pantheistic schools which are now so popular, and this is the fatal flaw in M. RENAN'S argument. Christianity did not so much win its way by the sweetness, beauty, and charm of its teaching, and the moral nobility of the type of character which it set forth, though these were as precious and helpful to its work as is the light which plays about the heat of the sun; it was the Divine authority with which the words of CHRIST were charged, laying its constraints on men through the tender cords of an infinite and all-sacrificing love, that laid hold on the world with a saving power, and thus wrought the regeneration which ideas had again and again attempted, and would still have attempted, in vain.

M. RENAN sees clearly enough the need of authority and the presence of authority to secure for the Christian ideas their full influence on society, but he finds it in the imperial instincts and habits of Rome. His theory simply is that Rome made the Gospel the power of God to the reconstruction of human society. Rome took these ideas, worthy, if any are, to be called Divine, and made them the formative influence on Christendom. The seat of authority, the centre of power, the source of influence, is always Rome. Now, no doubt, this is a charmingly simple theory of Christian development, and to a child of Latin Christendom it sounds more like the truth than it does in our Teutonic ears. We rather delight to trace the working of the Christian spirit in all ages outside the Roman pale; and to us the Roman Church, since the days of GREGORY the Great, has been more an incubus than a helper to the truth. M. RENAN takes little note of the whole world of Christian activity of which Greece was the centre, and in which Greek influences were supreme; and as little of the influence of the monastic orders, which was rather a balance than a minister to the authority and power of Rome. His sketch of the Roman Empire in the time of the apostles is very graphic and picturesque, and is probably the best portion of the lectures; but again he makes, for the sake of rhetorical contrast, a great deal too much of the squalor and poverty of the Jews in the Empire, and paints what we believe is a thoroughly false picture of the outward aspect of the movement which was destined to give a new form and direction to human society. The lectures throughout are vitiated by these remarkable rhetorical contrasts. For the sake of striking effect, there is an utterly exaggerated account given of the Pauline and Petrine differences. The question is quite too large to go into in the narrow space at our disposal, but it would be hard to find in the works of a great historical scholar so complete a misreading of the truth of early apostolic history, as in the account which M. RENAN gives of the relations of PETER and PAUL at Rome, and their posthumous reconciliation under the auspices of CLEMENT. It is very picturesque, no doubt, and very graphically described, with many a rich sidelight which M. RENAN'S learning and genius enables him to throw on the history of the times; but it lacks the one indispensable element—truth.

Most valuable, too, are M. RENAN'S remarks on the destruction of Jerusalem and its influence on the destinies of the Church. But again the vicious rhetorical element appears. Jerusalem and Rome are set in diametric contrast; and an utterly false

view of the politics, if we may use the expression, of the Apostolic Church is presented, which is the more dangerous because it has a surface colour of truth. Perhaps the most striking instance of the brilliant and fascinating but vicious rhetorical exaggeration which pervades the lectures, and, charming as they are, almost destroys their historical value, is a passage on the persecuting tendencies of the Greek democracy; in which, after describing how it persecuted ANAXAGORAS, DIAGORAS, and SOCRATES, he added, by way of climax, *Aspasie elle même*. It was quite natural that the scholar who could regard the persecution of ASPASIA as a climax to that of ANAXAGORAS and SOCRATES should find only a sweet Galilean vision in the life and work of the Saviour of Mankind. We doubt much if M. RENAN will have added to his reputation by these Hibbert Lectures. They are full of interest and charm; charged with the results of scholarly reading and thought, brilliant in style and fertile in suggestion, but they lack as we have said, the one thing needful—a backbone of truth.

THE BAPTIST ANNIVERSARIES.

MANY circumstances combine to make this year's annual meetings of the Baptist denomination of more than ordinary interest. The new work undertaken by the Missionary Society in Africa; the changes in the secretariat of the Baptist Union; and especially the proposal to secure general, if not universal, support for the British and Irish Missions, heretofore conducted by a separate society, have invested the anniversaries with considerable importance. It is no part of our present purpose to review and summarise the meetings which have been held, but we shall content ourselves with dwelling simply on salient points, and with calling attention to a few facts which appear to us to be noteworthy.

We learn from the denominational *Handbook* that the Baptists claim to have in the United Kingdom 2,587 churches, in which the membership is reported to be 276,348, while the number of recognised pastors is about 1,879. From these figures it is evident that many churches are without pastors, the fact being, we believe, that some hundreds of small congregations are ministered to by devout men, who continue in secular callings, devoting the whole of their Sundays and two or three week-nights to the ordinary work of Christian ministers. The numerical increase of the Baptists is not so large as an outsider would expect to find in a denomination possessing such leaders as the Revs. C. H. SPURGEON, Dr. MACLAREN, and H. S. BROWN, and many of whose ministers exert great influence over the common people. We observe that seven years ago the churches numbered 2,639, the members 241,764, and the pastors in charge 1,779. It is true that Baptists more than hold their own, but from the zeal and gifts and liberality of the denomination we should have anticipated larger and more satisfactory results than the tabulated statistics show. However, in grand totals for the whole world the Baptists appear to greater advantage. The following are the figures given:—Churches, 28,505; pastors and missionaries, 17,683; members, 2,473,088. Our readers have only to remember the usual proportion of communicants to worshippers in a congregation to obtain a tolerably adequate estimate of the numerical strength of the Baptists the world over, though it ought to be borne in mind that more than 2,000,000 of the members belong to churches in the United States of America.

In returning to the anniversaries, which are being held while we write, we congratulate the venerable and yet youthful Rev. F. TRESTRAIL, on the well-merited distinction he enjoys in presiding over the Baptist Union. Through a long and honourable career, Mr. TRESTRAIL has never failed to bear his testimony to the principles which this journal expounds and enforces. In evil report, when it cost the favour of the rich and the smile of the great, Mr. TRESTRAIL was faithful to his convictions, and by his frank, manly, and earnest advocacy of civil and religious liberty, did his full share of the work and bore his full share of the sufferings, to which the present generation owes its possession of rights and privileges. In his inaugural address on Monday at Bloomsbury Chapel, the veteran fought the battles of his early manhood over again; told how the Test and Corporation Acts were repealed; the Reform of 1832 was secured; the Missionary Society became the power for good it is to-day; and the Baptist Union, under the fostering care, first, of the Rev. J. H. HINTON, and afterwards of the Rev. J. H. MILNARD, welded together the churches, and created something like unity without destroying individuality. We have no space for details except in respect to two particulars. The Session received, with much satisfaction the announcement that the Rev. W. SAMPSON had accepted the invitation of the committee to become the secretary of the Bap-

tist Union. Mr. SAMPSON's appropriate and modest words, in response to the warm greetings of the session, give promise of honest and persevering work. Higher testimony to the fitness of a man for the post he has been called to occupy could not be borne than was given by the Rev. Dr. LANDELS. Mr. SAMPSON has a difficult task before him, but in its performance he will have all the help, sympathy, and confidence his brethren can give him. At the evening session of the Baptist Union, it was resolved to complete the canvass of the churches on behalf of the fund for providing annuities for disabled and aged pastors, and for the widows and orphans of pastors. It appears the Revs. Dr. LANDELS and C. WILLIAMS began, and for twelve months prosecuted, the canvass. We believe that about £58,000 was then promised. Two similar funds have since been amalgamated with the Annuity Funds, and there must now be a fund, including promises in course of redemption, of some £75,000 or thereabouts. On Monday evening Dr. LANDELS, Mr. WILLIAMS, and the secretary were commissioned to finish the work begun so well. Other £30,000 is asked for, and should the outcome of the effort to be made correspond to the faith of those who took part in the discussion the other evening, the Baptists will soon have a guarantee fund for providing annuities for retired pastors, and the widows and orphans of pastors, of more than £100,000.

The Baptist Foreign Missions are in a peculiarly healthy and prosperous condition. A new departure was taken a few years ago in the African mission by sending Mr. COMBER and two companions up the Congo river to a position from which it will be comparatively easy to carry the message of mercy further into Central Africa. The deep and widespread interest in this mission accounts for the liberal response which has been given to the appeal lately issued in behalf of the society. In the beginning of this month the income for the year was less by more than £5,000 than at the corresponding date of last year. As there was a deficiency of upwards of £3,000 in 1878-9, and the expenditure for the year just closing was at least £1,000 more than in the previous year, the probability was that a large debt would render the immediate future somewhat clouded by financial difficulties. To the astonishment of all parties concerned, when the accounts were closed, instead of an alarming deficit there was a considerable excess of income over expenditure, and last year's debt was reduced to £644. More than £50,000 was received during the year, and as much as £18,000 of this during the last ten days of the financial year. It would have been surprising if, under such circumstances, the services and meetings of the Baptist Missionary Society had been other than cheerful, and even jubilant.

We are sorry we cannot report so favourably of the Home Missions of the Baptist denomination. Somehow, we cannot explain why, the British and Irish Missions do not appear to have commanded the confidence, or to have enlisted the sympathetic support, of the majority of Baptists. In the interests of these Missions it was determined a year or two ago to place them under the control of the Baptist Union. But the change thus made in the management of the work has not been accompanied by any beneficial effect on the income entrusted to the committee, or the enlargement of the enterprise. This is to be regretted. If we might take the liberty, remembering that Protestant Nonconformity is identified with the cause of righteousness, as well as with the spiritual liberty of Englishmen, we should urge the Baptist denomination to "lengthen the cords" and "strengthen the stakes" of its Home Mission. Now that the work is within the direction of the Baptist Union it has peculiar and pressing claims on all the churches. The chief difficulty of Dissent is in the villages of our country. We are not insensible to the value of the services of many clergymen of the Church of England. It is, nevertheless, our conviction that, for the most part, the rural parishes of England are either grossly neglected by the parish priest or brought under influences calculated to destroy independence of character and to make the people superstitious. Several years back Mr. SPURGEON, if our memory serves us faithfully, in pleading for the British and Irish Missions of the denomination, in Bloomsbury Chapel, said that he would not be satisfied till there was a Baptist place of worship in every parish. We cannot go so far as this. There are parishes in which, at present, there are Methodist or Congregational chapels, and the inhabitants of which are so few in number, that if all attended a place of worship one chapel would hold the whole population of the village. In such cases we deprecate denominational competition and rivalry. Mr. SPURGEON would, doubtless, agree with us, that till every parish possesses a meeting-house in which the Gospel is loyally preached, each denomination

will do well to direct its attention to those places only where Dissent is unrepresented. All Nonconformists would rejoice to see the Baptists make their Home Mission worthy of comparison with their Foreign Missions, and to do this they must forthwith devote at least £25,000 a-year, in addition to their Association Mission work, to the evangelisation of England.

THE LATE REV. E. LEACH.

WE regret to announce the somewhat sudden death of Mr. Leach, editor of our contemporary, the *Freeman*, in the fortieth year of his age. Mr. Leach succumbed to a sharp and painful attack of typhoid fever on Wednesday, the 21st inst., and was buried last Saturday at St. Pancras Cemetery. The first literary employment of Mr. Leach was on the *Northampton Mercury*, a journal which has exerted considerable influence in that midland town, and which Mr. Leach served with equal fidelity and success. After a few years of hard work on this paper, Mr. Leach accepted a responsible position on the staff of the *Building News*, which involved his removal to London. Here he attended the ministry of Mr. C. H. Spurgeon's, at the Metropolitan Tabernacle, and was baptized there. In 1866 Mr. Leach undertook the editorship of the *Freeman*, devoting himself with rare application and zeal to the task of making that paper an efficient and helpful family and denominational newspaper, in which he was largely successful. During the period that he occupied the editorial chair, the *Freeman*, we understand, largely increased its circulation, and became a power among Baptists.

In addition to his editorial labours, Mr. Leach discharged the duties of a pastorate. For two years he was minister of the Baptist Church in Grafton-square. Subsequently he received a call to Addlestone, Surrey, where he remained more than two years, during which time a new place of worship was erected and opened free of debt. In 1873 he became the pastor of Chalk Farm Chapel, near Regent's-park, and remained there till February of this year, having been enabled, by his own efforts and the generosity of friends, to reduce the debt of £2,550 to £1,000. A few days before his death he accepted an invitation to a still more important sphere of labour at Wokingham, and was to have commenced his labours there on the second Sunday of May. But his health broke down, and, as we have stated, he was carried off by typhus fever on Wednesday last.

Mr. Leach was a man of kind and gentle nature, of no mean intellectual ability, and of varied information. He wielded a pen which seemed incapable of writing harsh or uncharitable criticisms on others. The breadth and catholicity of his Christianity was a conspicuous feature in his character. His services to the denomination of which he was a member, won for him the respect and gratitude of a large circle, while he numbered many prominent Baptists among his personal friends. Honoured in his life, lamented at death, Mr. Leach is numbered with those who, having served their generation, rest from their labours.

We have received some specimens of "pure altar breads," advertised by a firm of clerical tailors and church furnishers, as "warranted to keep in any climate." Some of these wafers are plain, and others embossed with different designs. Thus we have a representation of the crucifixion; a crucifix, with I.H.S., and a heart sustaining three small wedges; an ascending figure, holding in one hand a banner; a crucifix, I.H.S., and a heart enclosed within a wreath; and a lamb bearing a flag. They are of two sizes—one about the dimension of a penny, and the other about two inches in diameter, and we learn that the larger "wafers" are for "priests." And we are called upon to believe that after one of these "priests" has muttered a certain formula over one of these wafers, it becomes—all that sacerdotalists claim for it! Who can feel surprise that in countries where there is no middle course between idolising such a fetish and the rejection of all profession of Christianity, the outraged intellect of man is found well-nigh universally arrayed on the side of infidelity? And such a future must be the fate of this country, if the sacerdotalist crusaders can only succeed by their devices in the destruction of Protestant Christianity throughout the realm. Whether they shall be aided to do so by national funds becomes more than ever a question which must press upon the conscience of every British patriot.

Will Evangelical clergymen never learn that the mere fact of their co-operation with Nonconformists in common Christian objects confers upon them no right to demand a slavish obsequiousness from those with whom they occasionally so co-operate? The Rev. J. G. BULLOCK declares that he has recently sustained "an indescribable shock to" his "faith in Nonconformists," and our readers may be interested in learning the terrible doings which have brought about this result. Mr. BULLOCK, during the recent election, declared himself a staunch supporter of the policy of Lord BEACONSFIELD, whereupon writers and speakers drew the inference that he was giving his support to "unjust and abominable wars," and Nonconformist ministers, who had met him "on Bible Society and other platforms, and at prayer meetings," did not rise and repudiate the process of reasoning which led to what many will regard as a legitimate conclusion. He affectionately warns these misguided persons that when they so sinned against him "they sinned against CHRIST!" recalls to memory that he was "often warned by elder Evangelical clerical friends" that he should regret having any part in such companionship, and emphatically pronounces the doom of Dissent, which "is rapidly becoming merely a political organisation tinged with religion, but is ceasing to

be a spiritual power." What can be more satisfactorily demonstrated? Of course if Nonconformity were still "a spiritual power," that would have manifested itself in the support of the wars of aggression in Afghanistan and Zululand, and of Lord BEACONFIELD's attempt to destroy the influence of Parliament. We venture to suggest that the definition, "a political organisation tinged with religion," will be regarded by the majority of Englishmen, after recent experiences, as by no means an infelicitous description of an institution towards which Mr. BULLOCK manifests so decided an attachment, namely, the Church of England as by law established. If Mr. BULLOCK has decided to wrap his garment around him lest it should henceforth come in contact with Nonconformity, he may not perhaps refuse to peruse a letter in the *Guardian* of last night, in which "Once a Tory" draws a somewhat different deduction as to the moral lesson to be gathered from the recent political struggle. "If I read rightly the signs of the times," says this clerical writer, "we shall henceforth have to learn more and more, in spite of ourselves, that the Church is to be secured, if secured at all, not by giving countenance to the unrighteous acts of any Government or party, however friendly (which is doing evil that good may come), but by righteousness, and the vindication of righteousness, in the face of all gain-sayers, and in defiance of all temporal consequences." And he winds up with this question, which Mr. BULLOCK would do well to ponder seriously, "What would the clergy have said had the Afghan policy been the work of a Liberal Government?"

The State clergy are beginning to realise that one of the consequences of the changed aspect of political affairs will be to deprive them of the vantage ground which they fancied they had gained by the trick played upon Parliament in the matter of Mr. MARTEN's "Burial Act," and upon which they hoped to build up a solid rampart adequate to the perpetual exclusion of Nonconformist ministers and their ministrations from those parochial graveyards which have been too long suffered to remain as clerical preserves. At the meeting of the Salisbury Diocesan "Synod," Canon CODD, pursuant to arrangement, brought forward a resolution declaring that "for the more efficient carrying out of Mr. MARTEN's Burial Act," further legislative provision should be made, which he thus explained: "He had entertained the idea that it would make the Act, which would otherwise be a nullity, become a really useful measure, if the Government could see their way to send down an official inspector to take a certain district and go round the respective churchyards, instead of merely asking the clergy to hold a formal inquiry on the subject, and say whether or not they should be closed." He acknowledged, however, that he had doubted whether, "in the painfully-altered circumstances of the country," it would not be wiser to withdraw the proposition, and was probably not much surprised when the assembly decided, by a large majority, to reject the course which the resolution shadowed forth. In the discussion, Canon LOWDES avowed his opinion that if the clergy would avoid further humiliation and defeat, "they must make the cemeteries absolutely neutral territory, avoiding consecrated chapels and consecrated ground, and substituting 'a special service by which each individual grave could be set apart as the resting-place of the departed.'" Lord HAYTESBURY brought the clergy face to face with facts when he said that "as they must all be aware, Mr. OSBORNE [MORGAN's] Bill must necessarily pass, considering the excessive majority in the House of Commons, and when that measure was passed, whenever it was necessary to close the churchyards, the Dissenters having already attained their point, would probably join Churchmen in making cemeteries, and getting over the difficulty of expenses."

According to the view of some of the clergy, hope for the Church of England is centred upon the attempt to give vitality and vigour to the new diocesan gatherings, but there seems to be another view of the matter among Church defenders. The Bishop of SALISBURY, in closing the third session, mentioned that he once asked the late Lord AYLESBURY why he did not attend these meetings, and received this reply: "You are doing the greatest possible harm that men can do. You are showing, by your success, that in the event of Disestablishment, the people are capable of managing Church matters for themselves." The Bishop's comment upon this was: "Well, let it be so; God alone knows what is before us."

Church finance seems to involve some equally vexed questions. The Archdeacon of MAIDSTONE, in his visitation charge at Sittingbourne, on Monday, pronounced illegal the "so-called voluntary church-rates, founded upon the number of seats which individual families required for their accommodation in the parish church." The "free and unappropriated" principle also came in for a share of the Archdeacon's condemnation. In the case of a church with a popular preacher or attractive musical service, this meant a sacrifice of the rights of parishioners for the accommodation of strangers, and his conviction was that the poor had been seriously hindered from attending, as a result of the working of this system. The remedy which he suggested was a voluntary church-rate with rateable value as the basis, which we venture to think is open to just one objection—that in most places it will be found utterly impracticable.

WOMEN'S SUFFRAGE.—This day week a great meeting will be held in St. James's Hall to support the claim of women ratepayers to the Parliamentary franchise. It will be observed from an advertisement elsewhere that the chair will be occupied by the Viscountess Haberton, who will be supported by quite a host of distinguished ladies, many of whom will no doubt contribute by their eloquence to help the cause they advocate, as well as add to the attractions of the evening.

NON-EPISCOPALIANS IN THE NEW PARLIAMENT.

"PROBABLY before long complete denominational lists of the new Members will be published; but at present we only know that of eight Wesleyans who put up (six of them being old Members) only five were returned, and that the Freeman lays claim to only five Baptists. Thus the Dissenting Members, even including Mr. Bradlaugh, cannot be more than a tiny handful. The expulsion of Mr. Disraeli, therefore, has been the work, if of anybody, of Liberal Churchmen, and it must not be supposed for one moment that the new Parliament comes in pledged to Disestablishment, or to any tampering with the rights of the Church, or the interests of morality. At the same time, it will be wise to form a 'Cave' without delay. It will be wise for a strong body of Liberals to let the new Premier understand that they will not suffer any Church interest to be sacrificed to the Liberation Society."—*Church Times*.

The following list, though imperfect, will suffice to indicate whether "the Dissenting Members" can be safely regarded as "a tiny handful." When this Church Defender has added to these the number of Members who, by their votes in the last Parliament, or by their promises during the recent General Election, are pledged to the abolition of clerical monopoly in the National Graveyards, and other measures in the direction of Religious Equality, he will be enabled better to estimate the feasibility of his proposition for organising "a strong body of Liberals" pledged to the maintenance of every kind of "Church interest."

CONGREGATIONALISTS.

Armitage, Mr., Salford. M'Minnies, Mr., Warrington.
Armitstead, Mr., Dundee. Mason, Mr. Hugh, Ashton-under-Lyne.
Balfour, Mr. J. S., Tamworth. Morley, Mr. S., Bristol.
Baxter, Right Hon. W., Montrose Burghs. Plimssoll, Mr. Samuel, Derby.
Colman, Mr. J. J., Norwich. Reed, Sir Charles, St. Ives.
Henderson, Mr. F., Dundee. Richard, Mr. H., Merthyr-Tydvil.
Hill, Mr. T. R., Worcester. Shaw, Mr., Cork County.
Lea, Mr. T., Donegal. Tillett, Mr. J. H., Norwich.
Lee, Mr. H., Southampton. Wills, Mr. W., Coventry.
Leeman, Mr., York. Woodall, Mr., Stoke-on-Trent.

BAPTISTS.

Barran, Mr. John, Leeds. Illingworth, Mr. Alfred, Bradford.
Caine, Mr. W. S., Scarborough. Willis, Mr. W., Q.C., Colchester.
Havelock, Sir H. Allen, Sunderland. Wright, Mr. J. S., Nottingham (deceased).

WESLEYAN METHODISTS.

Allen, Mr. W. Shepherd, Newcastle-under-Lyme. Jenkins, Mr. D., Falmouth.
Brogden, Mr., Wednesbury. Mackie, Mr., Wakefield.
Clarke, Mr. J. C., Abingdon. McArthur, Alderman, Lambeth.
Fowler, Mr. Henry H., Wolverhampton. McArthur, Mr. Alexander, Leicester.
Howard, Mr. James, Bedfordsh.

PRESBYTERIANS.

Anderson, Mr. G., Glasgow. M'Lagan, Mr. P., Linlithgowshire.
Barclay, Mr. J. W., Forfarsh. McLaren, Mr., Edinburgh.
Bolton, Mr. J. C., Stirlingsh. McClure, Sir T., Londonderry County.
Bruce, Hon. R., Fifehire. Middleton, Mr., Glasgow.
Cameron, Dr., Glasgow. Peddie, Mr. J. D., Kilmarnock District.
Campbell, Lord C., Argyshire. Russell, Mr. T., Buteshire.
Campbell, Mr. J. A., Glasgow and Aberdeen Universities. Sinclair, Sir Tollemache, Caithness-shire.
Currie, Mr. Donald, Perthsh. Stevenson, Mr. J. C., South Shields.
Dickson, Mr. T. A., Dunganon. Stewart, Mr. James, Greenock.
Findlater, Mr. W., Monaghan. Tennant, Mr. C., Peebles and Selkirk.
Gordon, Sir Alex., Aberdeen-shire, E. Webster, Dr., Aberdeen.
Grant, Sir G. Macpherson, Elgin and Nairn. Williamson, Mr. S., St. Andrew's.
Kinneir, Rev. John, D.D., Donegal County.
Lusk, Sir Andrew, Finsbury.

CONSERVATIVES.

Ewing, Mr. A. Orr, Dumbartonshire. Lewis, Mr. C., Londonderry.
Corry, Mr. J. P., Belfast.

SOCIETY OF FRIENDS.

LIBERALS.

*Bevan, Mr. Thomas, Gravesend. *Greer, Mr. Thomas, Armagh County.
*Bright, Mr. Jacob, Manchester. Harrison, Mr. Chas., Bewdley.
Bright, Rt. Hon. John, Birmingham. Leatham, Mr. E. A., Huddersfield.
*Dillwyn, Mr. L.L., Swansea. *Leatham, Mr. W. H., South-West Riding of Yorkshire.
Firth, Mr. J. F. B., Chelsea. Palmer, Mr. George, Reading.
Fowler, Mr. W., Cambridge. Pease, Mr. A., Whitby.
Fry, Mr. Lewis, Bristol. Pease, Mr. J. W., South Durham.
Fry, Mr. Theodore, Darlington. *Whitwell, Mr. John, Kendal.

* Not now in membership.

CONSERVATIVE.—Richardson, Mr. J. N., jun., Carrickfergus.

UNITARIANS.

Ainsworth, Mr. D., W. Cumberland. Lawrence, Sir J. Clarke, Lambeth.
Brocklehurst, Mr. W., Macclesfield. Paget, Mr. T. T., South Leicestershire.
Carbutt, Mr. E. H., Monmouth. Phillips, Mr. R. N., Bury.
Chamberlain, Mr. J., Birmingham. Potter, Mr. T. B., Rochdale.
Collings, Mr. Jesse, Ipswich. Price, Mr. W. E., Tewkesbury.
Cowen, Mr. J., Newcastle-on-Tyne. Samuelson, Mr. B., Banbury.
James, Mr. C. H., Merthyr-Tydvil. Samuelson, Mr. H. B., Frome.
Lawrence, Alderman W., City of London. Stansfeld, Right Hon. J., Halifax.
Taylor, Mr. P. A., Leicester.
Thomasson, Mr. J. P., Bolton.
Williams, Mr. B. T., Carmarthen.

ROMAN CATHOLICS.

Barry, Mr. J., Wexford Moore, Mr. Arthur, Clonmel.
Biggar, Mr. J. G., Cavan Nolan, Major, Galway County.
Byrne, Mr., Wexford County. O'Beirne, Mr. F., Leitrim County.
Callan, Mr. P., Louth County. O'Brien, Sir P., King's County.

Collins, Mr. Eugene, Kinsale. O'Connor, Mr. A., Queen's County.
Colthurst, Col., Cork County. O'Connor, Mr., Galway.
Commins, Mr., Roscommon. O'Connor, Mr. D., Sligo County.
Corbett, Mr. W. J., Wicklow. O'Donnell, Mr. F. H., Dungarvan.
Daly, Mr. J., Cork City. O'Donoghue, The, Tralee.
Dawson, Mr., Carlow. O'Gorman Mahon, The, Clare County.
Dillon, Mr. J., Tipperary. O'Kelly, Dr., Roscommon.
Ennis, Sir J., Athlone. O'Shaughnessy, Mr., Limerick City.
Fay, Mr. C. J., Cavan County. O'Shea, Capt., Clare County.
Finigan, Mr. L., Ennis. O'Sullivan, Mr. W., Limerick County.
Foley, Mr. J. S., New Ross. Lyons, Dr., Dublin City.
Gill, Mr. H. J., Westmeath. McCarthy, Mr. J., Longford County.
Gray, Mr. E. D., Carlow County. McCoan, Mr. J. C., Wicklow.
Leahy, Mr., Kildare. Macfarlane, Mr., Carlow County.
Lyons, Dr., Dublin City. McKenna, Sir J. N., Youghal.
McCarthy, Mr. J., Longford County. Martin, Mr. P., Kilkenny County.
Meldon, Mr. C. H., Kildare. Mollo, Mr. B. C., King's County.
Molloy, Mr. B. C., King's County. Power, Mr. O'C., Mayo.
Redmond, Mr., Wexford.
Russell, Mr. C., Q.C., Dundalk.
Sexton, Mr. T., Sligo County.
Smyth, Mr. P. J., Tipperary.
Sullivan, Mr. A.M., Louth County.
Sullivan, Mr. T. D., Westmeath.
Synan, Mr. E. J., Limerick County.

JEWES.

LIBERALS.

Cohen, Mr. Arthur, Q.C., Simon, Mr. Serjeant, Dewsbury.
Rothschild, Sir Nathaniel de, Woolf, Mr. Sidney, Pontefract.
Aylesbury.

CONSERVATIVE.—Worms, Baron Henry de, Greenwich.

LIBERATIONISTS.

Included in the list of candidates, in respect of whom the National Church vainly invited "the earnest opposition of all thoughtful Englishmen," on the ground that "either by their votes for Mr. Miall's motion in 1873 or by subsequent declarations," they had "expressed themselves in favour of the disestablishment of the Church of England;" and not comprised in either of the foregoing lists:—

Beaumont, Mr. W., N. Northumberland, South. Lawson, Sir W., Carlisle.
Bradlaugh, Mr. C., Northampton. Lloyd, Mr. M., Beaumaris.
Brown, Mr. A. H., Wenlock. Macdonald, Mr. A., Stafford.
Bryce, Mr. J., Tower Hamlets. Morgan, Mr. G. O., Denbighshire.
Burt, Mr. T., Morpeth. Mundella, Mr. A. J., Sheffield.
Chadwick, Mr. T., Macclesfield. Muntz, Mr. P.H., Birmingham.
Clifford, Mr. C. C., Newport. Norwood, Mr. C. M., Kingston-upon-Hull.
Dilke, Mr. A. W., Newcastle-on-Tyne. Palmer, Mr. J. H., Lincoln.
Dilke, Sir C. W., Chelsea. Pennington, Mr. F., Stockport.
Fawcett, Mr. H., Hackney. Rogers, Prof. Thorold, Southwark.
Fitzmaurice, Lord E., Calce. Rylands, Mr. P., Burnley.
Gourley, Mr. E. T., Sunderland. Seeley, Mr. C., Lincoln.
Holland, Mr. S., Merionethsh. Sheridan, Mr. H. B., Dudley.
Hopwood, Mr. C. H., Stockport. Slagg, Mr. J., Manchester.
Hutchinson, Mr. J. D., Halifax. Smith, Mr. T. E., Tynemouth.
Kensington, Lord, Haverfordwest. Stanley, Hon. E. L., Oldham.
Vivian, Mr. H. H., Glamorganshire.
Williams, Mr. E. W. B., Truro.
Wilson, Mr. J., Middlesborough.

Correspondence.

THE ELECTION IN WALES.

To the Editor of the *Nonconformist and Independent*.

SIR,—May I call your attention to the part that Wales has played in the recent election? There are 30 Members returned by the Principality, and of these only two are now Conservatives—Sir Watkin Wm. Wynn and Lord Emlyn, one for North Wales and one for South Wales, and it is perfectly certain that if the Carmarthenshire Liberals had had the courage to run a second candidate for that county, he would have been carried easily, as Mr. Powell had upwards of 1,000 votes above Lord Emlyn, and nearly all his votes were plumpers. In that case Sir Watkin would have been left in solitary grandeur to represent Welsh Conservatism. Some of the victories won have been of singular significance. In Carnarvonshire the Conservative candidate was the son of Lord Penrhyn, a nobleman who has not only enormous property in the county, but is personally greatly honoured and respected, and yet Mr. Watkin Williams gained the seat by a majority of more than 1,000 votes. In Montgomeryshire, so undisputed was Tory ascendancy thought to be, that from 1832 there has been only one contest in the county, that in 1862, when the Liberal candidate was defeated by 311 votes. Sir W. W. Wynn, Earl Powis, and the Marquis of Londonderry own a large portion of the county, and their influence was unsparingly used. But all could not save Mr. Charles Wynn, who is a near relative of Sir Watkin, from being beaten by Mr. Rendell, though a comparative stranger to the county. In Carmarthenshire the case was hardly less striking. The influence of the great houses of Cawdor and Dynevor, and many of the other leading landowners, was against the Liberals. Yet in spite of that, and the personal popularity of Lord Emlyn, Mr. Powell was returned by a majority of 1,071 over Lord Emlyn, and of 1,389 over Mr. John Jones. It is stated that no Liberal has sat for Pembrokeshire for 200 years, but now Mr. Davies has won the seat by a substantial majority. No less gratifying and decisive were the victories won in Cardiganshire, Breconshire, and Merionethshire, all showing a much larger majority for the Liberals than was ever secured before.

What is the explanation? In the first place, the Welsh are a nation of Nonconformists and, consequently, of Liberals. Some of the Welsh bishops in their charges and other representations of the Welsh Church have been trying of late, though in the face of very stubborn

facts, to lay the flattering unction to their souls, and to comfort their English friends with the assurance, that the power of Dissent was declining in the Principality, and that the people were drifting back into the bosom of the Church. This election will very effectually dispel that illusion. It may be confidently stated that, as a rule and with inconsiderable exceptions, the members of the Church of England went bodily with the Conservatives. Then, secondly, the Welsh people for the first time had acquired confidence in the secrecy of the ballot. In 1868 they fought bravely under the open vote, and wrested several seats from the Tories. But they had to pay dearly for their courage, for after the election was over scores of honest and industrious farmers and others were turned out of their holdings by Conservative landlords for no other offence than voting according to their consciences. I had the satisfaction of bringing the conduct of these little "tyrants of the field" before the House of Commons, and of holding them up to the just reprobation of Parliament and the country. A considerable sum of money was also raised to provide some help for the victims of Tory persecution; but when the election of 1874 came the evictions of 1868 were not forgotten, and though the electors had then the protection of the ballot, the Conservative agents had so effectually imbued them with doubts as to its absolute secrecy that the remembrance of former sufferings, combined with the apathy and discontent of the Nonconformists, led to a considerable falling off in the Liberal strength. At the late election, however, though some of the older men were still painfully doubtful and perplexed, the great bulk of the people had gained assurance of safety under the system of secret voting. The Dissenters also had forgotten or condoned the wrongs and slights done them by the Liberal Government, and care will, no doubt, be now taken that similar reasons for alienation and disaffection shall not occur again. Nor must I omit to remark that the farmers bitterly resented the mockery practised upon them by the Agricultural Holdings Act. Nowhere is there more crying need for some protection to the farmers against arbitrary evictions than in Wales. And when they found that the measure offered to them for that purpose was one which "kept the word of promise to the ear and broke it to the hope," they were disappointed and disgusted in the same proportion. It is to be hoped that the Liberal Government will take an early opportunity to meet their just expectations in this respect.

I think I may add another reason for the completeness of the victory achieved. The people of Wales are eminently lovers of peace and haters of war. I believe I could appeal to every one of the Liberal candidates who contested seats in the Principality whether the sentiment to which the Welshmen most readily responded was not that of utter horror and detestation of the unrighteous and sanguinary wars in which the Conservative Government had involved the country. I had an opportunity of addressing crowded audiences in five different counties, and nothing struck me so much as the storm of indignation that was always awakened by any reference to scenes of slaughter and havoc inflicted upon the people of Afghanistan and Zululand for the offence of defending their country against an unprovoked and unrighteous invasion. The Conservatives are naturally very much chagrined at this insurrection of the Welshmen against their rule, and are driven to all sorts of confused and contradictory ways of accounting for it. Some of them—notably Mr. Pennant, the defeated candidate for Carnarvonshire—have given vent to their mortification in wholesale and calumnious charges against the people. But even in these charges themselves there is implicit confession that the electors rejected them simply because they did not like them. For if it were true, as the Conservative candidates seem to have been informed by their hiring canvassers, that some of the people did, under the pressure of influence which the names of great landowners and employers of labour could not fail to exercise over them, promise them their votes, and if afterwards they broke the promises and voted against them, is it not wonderful they cannot draw the inevitable inference that this was done because there was in the heart and conscience of the voters rooted abhorrence of Tory principles, and that if the Conservatives had been returned by votes thus extorted from unwilling voters they would not have been the real representatives of the sentiments and convictions of the country?

As usual, of course, the Nonconformists, and especially the Nonconformist ministers, come in for a large share of detraction. There cannot be a doubt that the Nonconformist ministers possess great influence in Wales, nor can it be doubted that they used that influence to the utmost against the Conservative Government and its policy of bluster and blood. But it is scarcely possible to conceive of any influence more perfectly legitimate. It is purely a moral and religious influence—an influence grounded on an appeal to truth and conscience. For what on earth can a Nonconformist minister do except use reason and persuasion? Will it be said that he may excommunicate a recalcitrant member? Not a single instance of such a thing has been adduced or can be adduced in the whole electoral history of Wales; and what would a Dissenting minister gain by that except the loss of those who form part of his congregation and contribute to his support? The clergy of the Church of England were zealous and active on the other side, as they had the best right to be. But why should the Nonconformist minister be branded as an agitator and incendiary for doing what the clerics do without rebuke? No doubt some of the Conservative candidates were deceived, but they were to a large extent self-deceived. Unhappily many of the Welsh gentry are ignorant of the language of the people among whom they live, and seem proud of their ignorance. But they have to pay the penalty. They are separated by a great gulf from the great bulk of the nation, and have to depend as to their impressions of what the people think and feel on represen-

tations conveyed to them by those who have an interest in deceiving them. The mere fact that out of 30 periodicals—weekly and monthly—published in the Welsh language, 26 are Nonconformist and Liberal, and only four belong to the Church and Conservatism, ought to be enough to open their eyes to the prevailing political convictions of the Welsh people. If in the face of such facts they chose to wrap themselves in a fool's paradise created for them by their agents and partisans, it is their own fault.—Yours truly,

HENRY RICHARD.

THE NEW PARLIAMENT.

To the Editor of the Nonconformist and Independent.

SIR,—An analysis of the Parliament about to assemble shows that of the 647 members returned, 415 were members of the late Parliament, and that 232 may be considered new members.

In five constituencies a fresh election is necessary—in Leeds and Radnor Burghs owing to the double return of the Prime Minister and the Marquis of Hartington; also in Mayo and Cork, owing to the treble return of C. S. Parnell, and at Nottingham through the lamented death of J. S. Wright. Adding to these 652 seats the six disfranchised at Lancaster, Beverley, Sligo, and Cashel, the complete number of 658 members will be secured.

Of the 647 members returned, the following analysis of their professions and positions may be of interest:—

Barristers retired or in practice (23 of these are Q.C.'s)	105
Manufacturers, retired from or in business	44
Merchants	64
Captains in the Army, Navy, or Volunteers	58
Lieutenant-Colonels	18
Colonels	17
Lieutenants	17
Major-Generals and Majors	14
Cornets and Ensigns	3
Generals and Lieutenant-Generals	2
Rear-Admiral	1
Proprietors and Editors of the Press	18
Civil and Agricultural Engineers	16
Bankers, retired or in business	13
Solicitors, practice	13
Steamship and Ship Owners and Builders	10
Brewers, Distillers, and Wine Merchants	11
Colliery Proprietors	9
Professors of Political Economy, &c.	6
Tenant Farmers	6
Diplomatists and ex-ambassadors	9
Chairmen of Railway Companies	6
Printers, Booksellers, &c.	4
Architects and Builders	3
Members of the Medical Profession	3
Representative Working Men	4
Presbyterian Minister	1

The remainder may be classified as follows:—

Magistrates, L. L. and D. L., and Gentry	136
Sons of Peers, Irish and Scotch Peers	36

Total 647

One or two features in this result of the late elections deserves notice. Nine brewers, who were Conservative Members in the former Parliament, have been defeated by Liberals, which reduces their number to eleven, two of whom are new members. The names of the nine brewers and their former constituencies are as follows:—Sir Henry Allsopp, East Worcestershire; Sir Arthur Guinness, Dublin; Sir Gilbert Greenall, Warrington; Pickering Phipps, Northampton; A. W. Hall, Oxford; Daniel Thwaites, Blackburn; T. O. Wethered, Marlow; Edward Wells, Wallingford; Samuel C. Allsopp, East Staffordshire.

The representatives of the working men have doubled, and are as follows:—Henry Broadhurst, Stoke; Charles Bradlaugh, Northampton; Alexander Macdonald, Stafford; Thomas Burt, Morpeth.

There is a large addition to the editors and proprietors of the metropolitan and provincial Press, chief of whom are Joseph Cowen, Leonard Courtney, Ashton Dilke, Arthur Arnold, J. Passmore Edwards, Edward Dwyer Gray, J. D. Hutchinson, William Ingram, Alexander M. Sullivan, Henry Labouchere, P. S. MacIver, A. O'Connor, John Walter, Justin McCarthy, J. O'Kelly, L. Finnigan, Thomas Sexton.

The medical profession remains as before, having still three representatives, Dr. Farquharson, Dr. Lyons, and Sir John Trevor Lawrence.

The tenant-farmers have doubled their representatives, and are as follows:—William Biddell, West Suffolk; J. W. Barclay, Forfarshire; Thomas Duckham, Herefordshire; Albert Pell, South Leicestershire; R. Lalor, Queen's County; J. Leahy, Kildare; but they have lost a useful member in the defeat by one vote in South Norfolk, of Clare Sewell Read.

Amongst the various religious denominations, the Society of Friends, in proportion to their numbers (13,000 members) have the largest representation. Those in membership who have been elected are as follows:—John Bright, Lewis Fry, Theodore Fry, J. F. B. Firth, William Fowler, Charles Harrison, E. A. Leatham, George Palmer, J. W. Pease, Arthur Pease, J. N. Richardson, jun. Those who were once, but are not now, in membership, who have been elected, are:—Thomas Bevan, Jacob Bright, L. L. Dillwyn, Thomas Greer, W. E. Forster, R. N. Fowler, W. H. Leatham, John Whitwell. The "Friends," roused by the disastrous policy of the past few years, have acted on the maxim of their distinguished ancestor, William Penn, that the highest form of the Christian religion is to secure the good government of their country.

Yours faithfully,

LEWIS APPLETON.

Birmingham, April 26, 1880.

THE REV. E. PAXTON HOOD.

To the Editor of the Nonconformist and Independent.

SIR,—May I trespass upon your space so far as to ask you to allow me most distinctly to contradict a report, which I understand to be very prevalent, to the effect that I am about to seek ordination in the Church of England. I presume this report has grown out of a few kindly and sympathetic remarks which Dr. Parker has made in the *Fountain* in reference to my resignation of the pastorate of Cavendish Church, and in which he is good enough to say that it would be "a calamity" if I were "driven into the Church of England"—a possibility which many experiences of Nonconformity might well lead a thoughtful and practical man to regard as even a "probability" in my case. However, I find that the suggested possibility of my kind friend has, in other hands, developed into positive statement, and as I am receiving letters—some congratulatory and others expostulatory—on the subject every day, and as I find that many newspapers, even in Manchester, have published this statement as a fact, allow me to say most distinctly to any who are interested in the matter, that with all due affection and respect for my many friends of the Church of England, I have no intention whatever of seeking ordination or entering her Communion; nor have I, at any time, spoken to any bishop on this subject. The whole traditions of my childhood and the dearest associations of my life have been those of Nonconformist ways and work, and I do not think I am likely to change now.

I am, Sir, most truly yours,

EDWARD PAXTON HOOD.

Alexandra-park, Manchester, April 23, 1880.

THE NONCONFORMIST CHURCH AT TOOTING.

To the Editor of the Nonconformist and Independent.

SIR,—It was only yesterday that I read a letter, which appeared in your issue of the 1st inst., signed by Messrs. Medcalf, Hunt, and Dodd. I decline entering into newspaper controversy on the matter because I do not believe it would result in good. If these gentlemen will call on me I will show them the church books, and then they will see that my figures are correct. I will also show them a resolution passed on the 24th of March, 1851, i.e., before Mr. Thomas came to Tooting, to erect a dwelling-house to the minister. Your correspondents will know the handwriting.

Yours very faithfully,

WILLIAM ANDERSON.

Defoe Manso, Tooting, April 27, 1880.

SPECIAL MISSIONS.

To the Editor of the Nonconformist and Independent.

SIR,—I was greatly delighted with the Rev. W. Tubb's letter last week on the above subject. Will you kindly allow me a short space for an additional testimony on behalf of special missions? I have no special predilection for what is termed "Revival Meetings." Too often such meetings work incalculable mischief to the cause of Christ, because of the reaction which usually follows. Were it necessary we could point to numerous instances from our own experience. But it is possible to accomplish permanent good by special services, provided the right man is selected to conduct them—other things being equal. Keeping this before our minds, we invited the Rev. J. Mountain to spend a week in our midst. From the first night till the close there was gradual increase in the meetings, deepening of spiritual life in the hearts of many Christians, and a goodly number, both old and young, were led to decide for Christ. Excitement there was none. Sensationalism there was none. The love of God in Christ was the preacher's grand theme all through the services, without one single reference to the terrors of fire and brimstone so strikingly portrayed by many evangelists. Mr. Mountain has gone, but God continues to bless the work he begun. Many of our senior scholars are inquiring the way of life. "The Lord hath done great things for us; whereof we are glad." Hundreds of our churches, did they but lay aside their prejudices, and engage for a short time this devoted servant of God, would not fail to be benefited.—I am, dear Sir, truly yours,

W. PATERSON,

Pastor of Adelphi, Hackney-road, London.

April 28.

NOTES FROM NEW SOUTH WALES.

[FROM OUR CORRESPONDENT.]

SYDNEY, Feb. 25, 1880.

THE proceedings of Parliament have been unusually interesting to our denomination during the past month. The final and most important clauses of the new Education Bill passed through committee in the Lower House on Wednesday, the 18th inst., or rather early on the Thursday morning. Other and important clauses have been passed by surprisingly-large majorities—as, for instance, making small provisional schools secular, to prevent priestly influence in scattered bush districts, giving a class-room in every school for the use of teachers of religion an hour a day, and the establishment of high schools for both boys and girls. But the crucial clause was submitted on the 18th, that which arranged for the entire withdrawal of State aid from denominational schools at the close of 1882, three years hence. It was known that the Bishop of the Anglican Church warmly opposed this clause, while offering no opposition to the remainder of the Bill. The Roman Catholic Bishop most persistently opposed the Bill in general, and this clause in particular. On its being introduced, a few speeches were delivered in opposition, but they contained nothing new or striking. But Sir Henry Parkes in its support gave one of the most effective addresses he has ever delivered in the House. He admitted the good work done by these schools and the support he had himself given them, but only as a compromise; but now that a distinguished prelate had demanded that these should be the schools of the country, and had denounced the public schools as seedplots of infidelity and crime, it was time to protest against this disposition to establish a clerical dominancy dangerous to the freedom of the country. His bold utterances were warmly cheered in the House, and have been read with rejoicing in all parts of the country. The clause was carried by a vote of—Ayes 33, noes 8, a majority surprising to nearly everybody, and

indicating how thoroughly the recent pastorals have aroused the Protestant blood.

But to us, as a denomination, a clause recently passed in the new Land Bill is of almost equal importance. We have hitherto been sorely perplexed in attempting to secure sites for churches in country districts. Other denominations accept Government land as free grants. Not only do we of course refuse, but we cannot always buy if we would. We are told we must, as the case requires, free select, or take out a miner's lease, or have the land put up to auction, which publicly parades our intentions, and so, after waiting some months, we may find the land applied for by another church, or be so opposed that we cannot get it at a reasonable price. To remedy this, a few of our ministers waited on a leading member of the Upper House, and on his advice a clause has been introduced in the new Land Bill, permitting the sale of Government lands for church purposes, not exceeding an acre for the church and an acre for the parsonage, without competition, at the upset price. To the surprise of many, the clause received a warm support, being even supported by well-known State-aid advocates. Indeed, the tone of the House was so changed, that one Member endeavoured there and then to introduce a clause to refuse any further free grants of land for religious purposes; but it was feared the amendment would jeopardise the whole Bill, and it was at last withdrawn. One staunch Anglican, and strong supporter of the Bishop, openly declared his opposition to granting land for church purposes without money and without price. This altered state of things is also largely due to the scare created by the pastorals.

Another and important Bill has also passed its second reading—one for suppressing betting-houses. It was singularly supported by known betting characters, who openly acknowledged the evils of these houses, by which so many young men are ruined. Happily, racing is not so great an evil here as in Melbourne, where the Cup day is a public holiday, and children in the streets get up their sweeps. But it is bad enough here, and the result of the division on the Bill was highly satisfactory—Ayes 27, noes 5.

On February 8th and 12th the new church at Bourke-street was opened. Though the weather on each occasion was bad the attendance was very good. Good use has been made of a comparatively small area, and a beautiful building is erected capable of holding about 700. The interior is exceedingly tasteful. The total expenditure is £4,500, towards which about £3,000 have been raised. The pastor, the Rev. T. Johnson, has been for many years labouring here in an iron building, which was said once to have had beauty, but it must have been long since. The present building seems an appropriate outcome of long and diligent labours.

The annual meeting of our auxiliary of the London Missionary Society was held on Monday, the 9th inst. Dr. G. A. Turner, Samoa, Captain Turpie, and others gave appropriate addresses.

The time for closing the Exhibition is fast approaching, though probably it will now be kept open until after Easter. It will be sadly missed by many in Sydney, and its destruction appears a most painful necessity. The ornamental gardens about the building are, since the late rains, the perfection of beauty, and the building itself and its contents, now fully completed, grow more attractive each time they are seen.

A Miss Whiteside, recently arrived from England, is, under high patronage, giving popular lectures in cooking. It is hoped that she may be engaged by the Council of Education, and utilised for the benefit of our rising generation.

Your readers here are surprised, but I believe generally pleased, with the amalgamation of the two denominational English papers. May the new periodical, with the old name, find a ready entrance into many houses in the Australian colonies.

PRIESTLY EXTORTION.—The Rev. W. H. Rule, writing to the *Methodist Recorder*, gives an account of the sayings and doings of Roman Catholic priests in the Balearic Islands, where a successful Protestant mission is now being carried on. He says:—"In the village of Santaní one of the Lent missionaries, concluding his mission on Sunday, March 14, gave notice to the people that he was going to preach a sermon to teach them how Catholics ought to make their wills, and invited them to come and hear him. 'The church was full at the hour appointed, and he began his sermon in such terms as these: He knew that some of the faithful left in their wills sums of money for their souls, or for the *obra pia*, some good work, and their heirs let much time pass without paying for the good work, but all the while they did not pay up the money left for that purpose the soul of the deceased was suffering the most terrible torments in the flames of purgatory, and in order that they might not continue to suffer such torments it was necessary to put into their wills the following clause: If the son and heir does not pay for the necessary pious work within one month after the death of the testator, the whole inheritance shall pass over to the second son or heir, and if this one does not make full payment for the pious work the estate shall pass to another, and so on until it comes to the last of the children or heirs named in the will, and if the last shall act like those before him, the whole inheritance shall pass over to the Church.' When the people heard this they began to speak to one another in an undertone. But the preacher went on with his discourse: 'The least that should be left for pious work is a hundred pounds, when the property amounts to three *cuartadas* of land.' Scarcely were these words uttered when cries broke out from all parts of the church: Away with farces. Let them carry him off; and other insulting words. A multitude of men and boys and some women left the place and went about the streets crying out in the same way. So ended his lecture."

MUSIC.—We have received from Messrs. Chappell and Co., the well-known music publishers, an assortment of new songs, of various degrees of merit. We must give the palm to Roedel's "What the Firelight Told," which is charming, melodious, and likely to find great favour with young ladies. There are also two songs by Mr. Molloy, "The Dustman," and "The Old Poet"—the words from Hans Andersen—which are pretty, and likely to become popular. The following are sweet songs of the romantic type:—"Harold, on a Summer's Day," "Shadows of the Past," "La Reine d'Amour," and "Old Dreams"—the last by A. Cellier. "In Dell and Dingle," also by Roedel, is merry and lively. In "The Tramps," by Mr. Whitley, a song for gentlemen, the music is skilfully adapted to the words. There are also two melodies by M. Duvivier, of which we cannot say much, and "The Old Oak Tree," by R. Dawre, which, though not striking, is pleasing.

Literature.

THE LAWS OF COLOUR.*

THE Prince Consort well said that manufacture was but a dead branch apart from the fertilising touch of science. Wanting this, it stagnated, as vegetation without glimpse of the sun. But we may say even more than this for science. It demonstrates day by day that what are called normal capabilities are a mere abstraction—a thing of the imagination—that no man is perfect, and that were he perfect he would find himself out of place in the great scheme of things, an isolated shadow, a blot, a discord, an unhappy egotistic cumberer of the ground in the beautiful and harmonious universe. Mr. Ruskin eloquently urges that no two leaves in the woods are exactly alike; that their little variations from rigid regularity of veining and form and outline, constitutes at once their individual beauty and the grandeur of effect they most often present to the eye in mass. And what he says of leaves is also absolutely true of men, who, by Homer, were likened to the leaves blooming, withering, falling, passing, and by many poets since his day. Let the reader think of what is called by astronomers the "personal equation," which is simply the record of individual variation from ideal truth of vision in the contemplation of distant stars. To no two men, however similar in mind, in training, and in habit, do they seem exactly the same, and our generalised notions of them are the result of an abstract drawn from the observation of many. Then, what says the spectroscope and other scientific appliances about colour? It is that normal vision as respects colours is not to be depended on, and that normal vision is but the gift of a proportion of the human race; that, at least, one-tenth or one-eighth of civilised persons never enjoy the delighted sensations of perceiving certain colours or the sense of relief in transition from one to the other. Science thus demonstrates dependence of the one upon the other; and the results of science in what is specifically its chosen fields in the nineteenth century should be a rebuke to all scientific dogmatism that would in the remotest way base itself on the exercise of special faculties, which may need correction and supplement in many ways, and even from uneducated instincts, before the ideal standard is reached.

These remarks are suggested by one of the best books which has yet appeared in the valuable series called the "International Series," a library which has done much for the popularisation of science. Its plan is to condense and to present in a lucid and simple way the results of exhaustive inquiries in the various departments of scientific effort. The writer is an American, and is Professor of Physics in Columbia College; and it is clear that he has made colour his speciality. In this short treatise of some 300 moderately-sized pages, you have all that is of importance in the results of recent investigations in his department. Of course, the very first step brings us into relation with the spectroscope,—that wonderful yet simple application of the prism, by means of which not only can light be reduced to its constituents, but any substance can, by light cast from it, be reduced to its chemical elements. By aid of the spectroscope, we can now read to a nicety the chemical substances in the stars, or in any body that presents complicated elements. Chemistry is thus involved with colour, and since the marriage of the two, their combined activity has been most fruitful and beneficent. For if the spectroscope has not in all instances itself done the work, it has shown the way, and has brought into being a whole system of related agencies, which has enabled those who are expert to speak positively on many points heretofore doubtful. The careful and laborious work of Mr. Huggins, Mr. Roscoe, and others, has taken many applications, and is finding scope even in many of the useful arts. Here in a few words is the principle of all these discoveries—so simple that it might cause surprise that it was in effect left till the latter half of the present century fully to develop and apply it:—

All bodies reflect some of the light falling on them; it is equally true that they transmit a certain portion. A plate of very pure glass, or a thin layer of pure water, will transmit all light falling on it, except that which is reflected; they transmit it unaltered in tint; and we say that they are perfectly transparent and colourless substances. Here we have one of the extremes, the other may be found in some of the metals,—such as gold or silver: it is only when they are reduced to very thin leaves that they transmit any light at all. Almost all other bodies may be ranged between these examples.

The great mass of objects with which we come in daily contact allow light to penetrate a little way into their substance, and then, turning it back, reflect it outward in all directions. In this sense all bodies have a certain amount of transparency. The light which thus, as it were, just dips into their sub-

stance, has by this operation had a change impressed upon it; it usually comes out more or less coloured. It hence follows that, in most cases, two masses of light reach the eye; one which has been superficially reflected with unchanged colour; and another which, being reflected only after penetration, is modified in tint. Many beautiful effects of translucency are due to these and strictly analogous cases; the play of colour on the surface waves is made up largely of these two elements; and, in a more subdued way, we find them also producing the less marked translucency of foliage or of flesh. One of the resources just mentioned the painter employs: the light which is more or less regularly reflected from the outermost surface he endeavours to prevent from reaching the eye of the beholder except in minute quantity, his reliance being always on the light which is reflected in an irregular and diffused way, and which has for most part penetrated first some little distance into his pigments. The glass-stainer and glass-painter make use of the same principle.

One of the most interesting chapters in the book is that on "Colour-blindness." In this department the Germans have been assiduous; and we remember some years ago to have seen some of the most ingenious yet simple devices, in the shape of chequer-tests of various colours, so put in position to one another as at once to detect any wide divergence from normal vision. An account of these was given in the *Academy* at the time. They were meant to furnish easy tests in examination for candidates for posts on the railways, such as that of signalmen, and also pilots, &c. The necessity and the value of such a contrivance will at once be seen on reading this passage from Mr. Rood's treatise, which goes very far to support what we wrote in the outset:—

Investigations during the present century have shown that many persons are born with a deficient perception of colour. In some the defect is slight and hardly noticeable, while in others it is so serious as to lead to quite wonderful blunders. This imperfection of vision is often inherited from a parent, and may be shared by several members of the same family. It is remarkable that women are comparatively free from it, even when belonging to families of which the male members are thus affected. The occupations of women, their attention to dress and to various kinds of handiwork where colour enters in as an important element, seem to have brought their sense of colour to a higher degree of perfection than is the case with men, who ordinarily neglect cultivation in this direction. Out of forty-one young men in a gymnasium, Seebeck found five who were colour-blind, but, during his whole investigation he was able to learn of only a single case where a woman was to some extent similarly affected. It not unfrequently happens that persons with this defect remain for years unconscious of it. This was the case with some of the young men investigated by Seebeck; and in one remarkable instance a bystander, in attempting to aid a colour-blind person who was under investigation, showed that he was himself colour-blind, but belonged to another class! The commonest case is a deficient perception of red. Such persons make no distinction between rose red and bluish green. They see in the spectrum only two colours, which they call yellow and blue. Under the name yellow, they include the red, orange, yellow, and green spaces; the blue and violet they name with some correctness blue. In the middle of the spectrum there is for them a neutral or grey zone, which has no colour; this, according to Preyer, is situated near the line F. For the normal eye it is a greenish-blue; for them, white. The extreme red of the spectrum when it is faint they fail to distinguish; the rest of the red space appears to them of a saturated but not luminous green; the yellow space has for them a colour which we should call light green; and finally they see blue in the normal manner. . . . It is to some extent possible to render the normal eye colour-blind to red in the manner followed by Seebeck in 1837, and afterward by Maria Bokowa. These observers wore for several hours spectacles provided with ruby-red glasses; and this prolonged action of the red light on the eye finally, to a considerable extent, tired out the nerve fibrils destined for the reception of red, so that on the removal of the glasses they saw in the spectrum only two colours. . . . Dalton, the celebrated English chemist, suffered from this defect of vision, and was the first to give an accurate description of it; hence this affection is sometimes named after him Daltonism. It is very remarkable that even in the normal eye, according to the observations of Schellake and Helmholtz, there are portions which are naturally colour-blind to red, and when this zone of the eye is used the same mistakes in matching colours are made. . . . There is a simple means by which persons who are colour-blind to red can to some extent help themselves, and prevent the occurrence of coarse chromatic blunders, such as confusing red with green. Green glass does not transmit red light, hence, on viewing green and red objects through a plate of this glass it will be found, even by persons who are colour-blind, that the red objects appear much more darkened than those which are green. On the other hand, a red glass will cause green objects to appear darker, but will not affect the luminosity of those having a tint similar to itself.

"The blind spot in the eye" is thus also demonstrated in the specific field of colour.

We sincerely wish we had had space to have given some attention to the valuable chapters "On the Mixture of Colours," "Contrasts," and the last chapter—"Colour in Art and Decoration;" for all these contain most valuable hints for those concerned in not a few practical arts. We shall close with one general counsel:—

One of the most important stumbling-blocks is the tendency to employ colours in art and decoration that are vastly more intense than those displayed by nature. The colours of nature are usually pale and low in intensity, even when they make upon the beholder just the reverse impression; and a practical knowledge of this fact is not to be immediately attained. Distant fields, for instance, often appear to be of a rather intense green hue, when the colour actually presented to the eye may be scarcely more than a grey, having in it a faint tinge of green. The actual colour exhibited by different parts of the landscape may be advan-

* Modern Chromatics, with Applications to Art and Industry. By Ogden N. Rood. With 130 Original Illustrations. C. Kegan Paul and Co.

tageously studied by isolating them, according to a suggestion of Ruskin, with the aid of a small aperture, half an inch square, in a piece of white cardboard, held at arm's length. By this simple proceeding the student can convince himself of the true nature of any of the tints composing a scene, for when thus isolated they are not heightened by contrast. With such square patches of colour the judgment is not so much affected by the memory of the hues which the objects exhibit at short distances, or what artists call their local colour.

FUNERAL OF THE REV. A. RALEIGH, D.D.

THE funeral of the Rev. Dr. Raleigh, whose death we recorded last week, took place on Saturday. Soon after noon the funeral cortege left the residence of the deceased in Ladbroke-grove. The remains, clad in evening suit of black broadcloth, in compliance with the wish of the departed, were enclosed in a coffin of polished oak, which was borne in an open car drawn by four horses. No pall was employed, but the lid and sides of the coffin were covered with a profusion of chaplets of white flowers. The ordinary black coaches were—in accordance with the regulations of the Reformed Funerals Company—dispensed with, and the mourners were conveyed in a long succession of broughams. Seven of these were devoted to members of the family, thus arranged: (1) Miss Raleigh, Mr. Walter Raleigh, Mr. Samuel Raleigh; (2) Miss Alice Raleigh, Miss Ada Raleigh, Lord Gifford, Mr. Thomas Raleigh; (3) Miss Jessie Raleigh, Miss Agnes Raleigh, Mr. John Gifford, Mr. Tait; (4) Miss Sarah Raleigh, Mr. James M'Laren, Mr. R. Simpson, Mr. James Spicer; (5) Miss Isabella Raleigh, Miss Jane Raleigh, Mr. William Raleigh, Mr. William Spicer; (6) Miss Greenhorne, Miss Mabel Raleigh, Rev. Joshua Harrison, Mr. George Thomson; (7) Dr. Risdon Bennett, Mr. Force, Mr. Ansie, Mr. William Gage Spicer. The other carriages contained the officiating ministers—Rev. Dr. Henry Allon, Rev. J. Guinness Rogers, Hon. and Rev. Carr Glyn, Rev. W. M. Statham, and Rev. Vaughan Price; neighbouring ministers—Revs. S. Manning, D.D., J. S. Russell, R. Macbeth, and P. J. Turquand; the deacons of Kensington Chapel and the superintendents of the Sunday-schools; four of the deacons of Hare-court Chapel, Canonbury; deacons of Union Chapel, Islington; and the following deputations:—Congregational Union of England and Wales—Rev. Dr. Newth, Rev. A. Hannay, Mr. James Scrutton, and Mr. James Spicer. London Congregational Union—Rev. Dr. Kennedy, Rev. A. Mearns, and Mr. Albert Spicer. London Missionary Society—Messrs. J. Kemp-Welch, J.P., S. R. Scott, W. Blomfield, and A. Marshall; Revs. S. Hebditch, R. Robinson, Edward H. Jones, and J. O. Whitehouse. Congregational Board of Ministers—Revs. H. Simon, G. Martin, S. McAll, G. F. Vardy, and J. Nunn. New College—Professor Bedford and Professor J. Radford Thomson. British and Foreign Bible Society—Sir Charles Reed, M.P., and Mr. J. Hampden Fordham. Associate Fund—Revs. G. Wilkins and S. W. M'All, Messrs. W. E. Spicer and H. Spicer. Evangelical Magazine Fund—Revs. Josiah Viney, Dr. Edmond, W. Roberts, and I. Vale Mummery. Pastors' Retiring Fund—Rev. R. T. Verrall. Trustees of the Merchants' Lecture—Rev. Dr. Aveling, Messrs. T. L. Devitt and T. F. Unwin. Trustees of Memorial Hall—Rev. Dr. Wilson. Irish Evangelical Society—Rev. W. W. Jubb. Colonial Missionary Society—Rev. W. S. H. Fielden. Milton Mount College—Mr. T. Scrutton and Rev. D. M. Jenkins. Lewisham School—Mr. James Scrutton and Rev. S. Fisher. Amongst those not previously named whom we noticed in attendance at the services were Mr. S. Morley, M.P., Mr. Henry Richard, M.P., Sir William Muir, Revs. Donald Fraser, D.D., Vernon White, D.D., Gordon Calthrop, Oswald Dykes, D.D., A. Rowland, H. S. Toms, J. Sergeant, W. Hope Davison, R. Berry, Alden Davies, E. S. Ashton, Horrocks Cocks, W. Baxendale, Messrs. H. Wright, W. Holborn, James Clarke, F. Walker, C. E. Mudie, J. Carvell Williams, R. Sinclair, J. F. Bontems, T. W. Stoughton, &c.

At Kensington Chapel, which the procession reached at about half-past one o'clock, the pulpit, &c., were draped in black. There was a large congregation present, all of whom evinced, by their demeanour, the esteem in which the deceased was held and the deep regret which was felt at his departure. The coffin having been borne up the aisle and placed in front of the pulpit, the Rev. Vaughan Price, of Stamford-hill Chapel, gave out the hymn, "For ever with the Lord," after which the Rev. W. M. Statham, Dr. Raleigh's successor at Hare-court, read a suitable selection of Scripture passages, and offered prayer, beseeching that those whom their departed friend had left behind him on earth might possess, when called to pass into the eternal world, the same firm faith which had sustained Dr. Raleigh in life and death.

Rev. J. GUINNESS ROGERS then delivered an address. After some prefatory remarks, the speaker observed:—"We have not been led on to this hour of tribulation by a long and devious illness, in the course of which the goal has been continually in view, and yet in which we have been racked by alternations of fear and hope, as we were ever drawing nearer to it; but almost before we had begun to understand all the sad possibilities that were before us, we have found them all realised. A few brief weeks, which have passed away amid an unwonted excitement, which has made them appear yet shorter, form all the interval between the active, and successful, and precious labours of the pulpit and the solemn stillness of the tomb. Little did we think, as we mingled in the busy scenes and eager controversies without which formed so striking a contrast to the subdued quiet of the peaceful chamber where our beloved friend lay, that the sands of his life were ebbing so rapidly away, and that just as the bloom and beauty of the spring-tide were filling our hearts with joy, his spirit would wing its flight to that better and brighter world where

"Dark winter breaks no more
The eternity of spring."

It has been the work of the moment—to him the quick summons to rest and reward; to us the sudden descent of a dark cloud of mystery and sorrow, which has wrapped us in its folds. It is true that we do not mourn some young champion of the faith, who had but just buckled on his armour and was cut down even before he had tested its virtue. Five and thirty years of loyal and valiant service

had been granted to our friend, and yet so full of ardour was his heart, so clear and vigorous his brain, so unimpaired his energy (so far as we could judge), that it did not seem unreasonable to hope that for years the Church might profit by one who combined the mellowed wisdom and ripe experience, as well as the high reputation, of the veteran, with the passionate ardour of the youthful soldier. Till the fatal disease developed itself in such form as to forbid hope, there was nothing to suggest the idea that the day of work and conflict was rapidly drawing to an end, and that already the shadows of the evening were drawn out, neither that the darkness of the night was near. There was no sign that the natural force was even abated, still less that it was all but spent. And then the end itself came with a suddenness which was almost startling. It was of illness, slow, gradual, and exhausting, of which his friends were thinking, and it was sad enough to have such a future in view. But it did at least open the prospect of a tender and loving interchange of thought, of sacred hours of fellowship, which would be as evergreen spots in the memory, of parting counsels, which would have been clothed with special sanctity and authority, of fond farewells, which would have been as precious legacies to the heart.

He whose dealings are all in love did not will it so. He spared our beloved brother great suffering, and though for the moment the bereaved of his family, of his congregation, of his friends are keenly sensitive to the additional pang which its suddenness has added to the grief, the time may not be far distant when even they will understand that it was mercy which spared them the more bitter sorrow of seeing their beloved one racked by excruciating pain, which was gradually wearing out the strength, and from which there could be no relief except in the grave. They may wish that they could have had one more touch of that vanished hand, or listened yet again to the music of that voice e'er it was for ever still, and yet they may even now be able to confess that

"Not in cruelty, not in wrath,
The reaper came that day."

Still, even this view of the mercy that is to be discerned does not weaken the crushing impression of its suddenness. The grief, especially of those who are in the inner circle of love and intimacy, is too overwhelming to be thus easily soothed. All reasoning fails to affect it, and all words are inadequate to utter it. It is still and submissive under the mighty hand of God. To it it seems more natural that it should sit down amid its memories and its hopes, and in that quiet communion of heart, first with itself and then with God, find some solace. If ever silence is golden and the highest forms of speech but silvery, it is surely here. One feels to need forgiveness for breaking in upon such appropriate stillness, even with words of sympathy and love. Rather might we in thought review the holy life of him who is with us no more, than in it we may find inspiration as well as example, ponder on the earnest call to diligence that speaks so directly to us, catch while we can the sacred and sanctifying impressions of this our day of visitation, and strengthen our weak and trembling hearts by fellowship with Him who is with His children in all their hours of need, and in whose gracious assurances that He will be with us—as, as individuals and as His Church—always, even to the end of the world, we have a light which breaks in upon our darkness, and a confidence which forbids our fear.

But we cannot indulge even such a feeling. There is, it may be, some selfishness in this silent fellowship with grief. The memory of a good man does not belong to his friends alone, to be by them cherished and revered. It is the heritage of the world, to be one of the forces—when combined all too few and feeble—by which the evil is to be resisted, and the work of truth and righteousness and love to be advanced. The life which we live is lived for the admonition and encouragement of others; and in the bitterest hours of our own sorrow this end is never to be forgotten. Affection would lead us to pay our departed brother that tribute of honour which can at best be but a very inadequate expression of the loving remembrance in which he will ever be held by those who were his companions in tribulation, and in the kingdom and patience of Jesus Christ. But apart from this personal consideration, there are other reasons which would constrain us to speak. We shall best glorify the grace of God, which was so abundantly manifested in our dear brother, by using the story of the life to which that grace gave so much of sanctity and beauty as an instrument for impressing others. Words of mere flattery would be not only useless but offensive, and a studied eulogy, as a piece of ceremony only, would be as unbecoming to the sentiments of the living as it would be alien to all the habits and character of the dead. But words of truth and soberness, which shall tell what manner of man he was amongst us, what work he did, how he gathered to himself so much of respect and confidence and love, may do something to extend and perpetuate that influence, the withdrawal of which we feel to be so heavy a loss.

For in Dr. Raleigh there must have been some unusual qualities to call forth those manifestations of grief and sympathy we see around us to-day. Strong men are not bowed with sorrow, such as we witness here, without some powerfully exciting cause. If hearts are so deeply touched, there must be some extraordinary influence to move them. Those who were familiar with our departed friend will not find it hard to understand these demonstrations. He was a man to draw others to him. Effusive and gushing he never was; but there was a strength which inspired confidence, and a thoughtful sympathy which awakened affection. So that wherever he went he formed enduring friendships among those who admired his genius, were profited by his teachings, trusted in his loyalty and sagacity, but above all, were touched by his gentleness and impressed with his goodness as a faithful minister of Jesus Christ.

For he was distinctively a good man. As a preacher he was great; but the goodness of the man was above the greatness of the preacher. His piety, like himself, was simple and unobtrusive, but he was very real and consistent. He had not a touch of cant, and the impression which he gave was due to the prevailing tone of his life and conversation, and not to any sign of the unctuous in manner or speech. He was no ascetic, for, though by taste and on principle extremely simple in all his own habits of life, he never took a morbid view of the world and the relation of the Christian to it. Harsh and hasty judgments of men and things were altogether alien to his spirit. He was broad in his views, active and many-sided in his sympathies, generous in his estimates, both of character and conduct. But for himself, his one desire was to glorify his Lord Christ in all things. The Master, of whom in the inti-

mate converse of friendship he would often speak, and to whom he sought to refer the guidance of his whole life, was to him a living Lord, and his realisation of His presence and rule was vivid and constant. To maintain a Christ-like temper, and in every relation that he sustained, and in every work that he did to be a faithful reflection of the spirit of his Master, was his constant endeavour. With him life was not divided in two parts, but was one simple, beautiful, and homogeneous whole. Possessed of a sensitive nature, he was keenly alive to every sort of pure happiness. He had a quick eye, open to all the beauties of nature, and an ear tuned to enjoy all the charms of music. He found extreme interest in watching the progress of the young; and entered warmly into all struggles for liberty and right. He revelled in the beauties of literature; and, with the soul of a poet in himself, was intensely susceptible to all poetic beauty. But while thus regarding the world as God's world, to be used and not abused, he ever acted in it as God's servant. His sacred character was never forgotten or laid aside. What he was in public in the presence of men, that he was in the intimacies of social life or of personal friendship. Of mere professional religion there was none. He was too much of a man to assume the airs and style of a priest,—too real in all his personal convictions and feelings to cultivate any official character. Willingly and joyously he had accepted the service of the Lord Jesus, and his life was one noble effort to redeem the vows of that consecration. My own knowledge of him extended over a long period, and during the years in which we lived in the neighbourhood of each other, was intimate. I have had opportunities of seeing him at all times, and under every variety of circumstance, and the result of my observations is that a more true, simple-hearted, loyal, and devoted Christian I never met. It is not too much to say that he had received a very large measure of that wisdom which cometh from above, which is first pure, then peaceable, gentle, and easy to be intreated, without partiality and without hypocrisy.

My personal acquaintance with him began nearly thirty-seven years ago, under circumstances which were specially fitted to reveal the man. We were students in the same college, living together in the constant intercourse of daily life and in the midst of all the little cares and frettings, the occasional friction, and with the possible misunderstandings incident to such a life. His own position was one which might have exposed him in particular to jealousy and the sort of comment which jealousy is pretty sure to suggest. We were all young men together, but he had commenced his collegiate course considerably later in life than most of us, and the difference in years, which seems so small now, appeared then to be very considerable, and gave him a degree of authority and influence to which no other could pretend. He was never the senior student, but during the time I was in college he was distinctively our leader. Outside the house his popularity as a preacher was an earnest of the power he was hereafter to wield in the churches. His sermons and his character alike had a maturity very rarely found among those who are in course of preparation for the ministry. He was *facile princeps* among his brethren, and yet I never heard of any one who denied his power or grudged him his success. He was a moderating power in our midst. All were ready to recognise his sound judgment and righteous spirit, and his influence was as happy as it was real.

The memories of that period could not be so fragrant as they are to-day, not only with me, but with others who were our common associates, but for the high character of the man. When I entered the college, it had just been removed from Blackburn to Manchester, and there was a sore feeling among some of the Blackburn students in relation to the new arrangements which might easily have produced party divisions, with all their unpleasantness. That this was averted was owing mainly to the spirit which our dear friend infused into the house. Perhaps at the time it was hardly so much appreciated as it has been since, in a calm review of the menacing difficulties and the way in which they were escaped. As it is, the recollection of those light and yet earnest days are very full of pleasure. It is interesting now to recall the earnest conversations on the demands and prospects of that great work which was filling our thought and desire, and the lighter hours of relaxation and leisure—into which none entered more heartily, our discussions on points of public interest, and most of all, our gatherings for prayer. To those who, as attendants on Dr. Raleigh's ministry, have felt the soul-moving power of his devotional exercises, it will be no matter of surprise to hear that his prayers, whether in our more private meetings or at the worship of the collegiate family, were greatly prized at the time, and are now a grateful and inspiring recollection. For myself, I gratefully remember his kindness to me as a mere youth, his sympathetic interest, his wise and brotherly counsels. What he was then I have found him always. His character refined, his noble qualities developed more fully, age gave more mellowness to his spirit, and a varied experience widened his sympathies and enlarged his knowledge. But what he was at Kensington in the closing days of his ministry, that was he at Lancashire College when anticipating and preparing for its sacred duties. In the earlier period there was very much of the cool judgment and thoughtful moderation of the man; to the end he retained a singular amount of the simplicity which marks the spirit of the little child.

This rare and beautiful simplicity, which was most conspicuous to those who were best acquainted with the inner life of the man, was due, it appears to me, to an almost exceptional purity of nature. In his work and in his character may everywhere be seen these qualities—delicacy, purity, and refinement. They are manifest in his tone of thought and style, and both are reflections of the man himself. The fastidiousness of his literary taste cost him no little labour, and to some extent detracted from his power. He was never content unless every sentence was carefully chiselled, every word appropriate, and in consequence he shrunk from extemporaneous efforts, in which, when occasion demanded, he often showed very great tact and ability. The secret of the reluctance with which he undertook any such service was not his want of readiness, but the difficulty he found in reaching his own high standard and his unwillingness to fall below it. This quality of the mind pervaded his whole life. It is not easy to conceive of him as stooping to anything that even approached to meanness, petty jealousy, or unworthy conduct to others. He was chivalrous and honourable in everything, and would at any time rather have submitted to injustice than lent himself to action that would not bear the full light of day. He was unsuspicious because he himself was undesigning, and he could not attribute to others intentions and aims which he would never have harboured himself. There was seen in him much of the "beauty of holiness."

The last two or three years have certainly seen a marked ripening of character, apparent to those who have mixed much with him. There has been development in the more robust elements of cloister-life and principle, but side by side with this, there has also been a mellowing and softening of spirit. Always gentle and sympathetic, he has become gentler than ever, and, withal, there has been a richer glow of devotion that has made it look as though the seal of heaven was upon him. More intense grew his love of truth and righteousness, more supreme his sense of duty and his desire to fulfil all its demands, more bold his resistance to the evil, and more fervid his zeal for the good. But with this was united an increasing simplicity, a refining wisdom, a winning tenderness. He was always modest and distrustful of himself, and this diffidence remained to the end. His unbroken career of success never tempted him into self-assertion. A wide-spread popularity, which might have intoxicated many, failed to corrupt him. Was not the Lord thus preparing him for the great change? It is of men who have lived out the complete term or more than the full term, of human life, and who have been gathered to their fathers in the fulness of years and honours when their work is evidently done, of whom we are wont to apply the language of Scripture, "They have come to the grave in a full age, like as a shock of corn cometh in his season." But is there not a ripening of the spirit for the heavenly harvest, independent altogether of the flight of years? And has not this been manifest in our dear brother? This makes our loss the greater, but it makes our consolation the fuller also. Heaven has but called, as we think, early, one who has been prepared for its purity and joy. Heaven seemed indeed to be very near him. It was not that he had lost any of the zest of life, or of his interest in the great work in which he had played so brave a part. His heart clung fondly to his family, his church, his work, and had the Master willed it, he would fain have dwelt longer amongst them. Even to the last he was deeply interested in the struggle of that world from which he was passing away. It was to him part of the kingdom of his Lord, and as it was the glory of the Master which was to be advanced, the heart of the servant could not be indifferent to the changing scenes of the conflict. He was passing to other scenes in the same great kingdom, but even the prospect of that wondrous transition did not lessen his desire for the success here of that holy cause, to whose service his life had been devoted. But there was neither murmuring nor impatience because of the stroke which had laid him low, and held him back from those labours for which his heart panted and for the discharge of which he had full intellectual vigour.

The brief period which elapsed between the development of the symptoms of his disease and its fatal termination, has sacred memories for all who had the privilege of communion with him. It would be untrue to say that he was weaned from life; more correctly might it be said that he was ready for life or death as the Master willed. I saw him a day or two after the physicians had pronounced their judgment on his case. Everything possible had been done to mitigate the painfulness of the communication they were compelled to make, but he clearly saw the real state of the case, and he looked at all the possibilities with the calm heroism of a true Christian. The hallowing influences of that chamber are around me to-day. There was in it nothing sad or distressing, except that idea of separation. At the time it appeared as though, at least, the time of preparation would have been protracted, and that there might have been some partial recovery of strength. I suggested the hope, and it was evidently welcomed. But the possibility, rather I might say the probability, of another issue was very clearly realised, and in the prospect of it there was perfect peace. A more simple and child-like faith in the Lord, a more complete resignation to His will there could not have been. We talked of general subjects as well as of that one which was so very near to both of us, for there was no morbid sentiment about the sufferer, and I question whether he were not the brighter and more cheerful of the two, for to me the shock was so sudden and crushing, that it was not easy at once to rise above it. But I felt that the "powers of the world to come" were round about us in that chamber of sickness, and I carried away from it subduing and yet inspiring influences, which I hope may be a strength and refreshment to me in future days of conflict and weakness.

I cannot attempt to give even an outline of his work here to-day. It is the less necessary, for the work is round about us here. The minister of a London church has for the most part to gather his own congregation. Changes in the pastorate are generally accompanied by changes in the congregation also, and its future constitution and history depends upon the character and work of the new minister. The hold which Dr. Raleigh gained upon the affections of the church in this place, and the impression he produced on the district during his comparatively brief ministry here, are a sufficient attestation of his power and devotion. Hare-court Chapel, Canonbury, where he built up a church from its foundation till it became one of the largest, most prosperous, and most useful churches in the metropolis, affords no less emphatic and decisive testimony to his ability and usefulness. In the denomination he was a force the value of which was always fully recognised, and is sure to be even more appreciated now that it is lost. How much is there of which I would fain speak in connection with him. I should like to dwell on his eminent gifts as a preacher, the devotional spirit which pervades his sermons, his clear and vigorous thought, his manly and earnest assertion of Evangelical truth, his many-sided sympathies, his judicious mode of treating difficult subjects and analysing character, that beautiful poetic eloquence which was one of the principal charms of his sermons, his felicitous use of Scripture, his chastened and impressive style. So would I like to speak of his tenderness as a pastor, his loyalty as a friend, his geniality in the social circle, his brightness and happiness at home. I should especially have liked to point out how his true spirituality was shown in his manly assertion of great principle in public as in private, in political as in commercial life.

But I must forbear. Other opportunities will be given for this, and one far more competent to the duty will, at fitting season, discuss more fully the work of his life. Let me close with notes of thankfulness and victory. Thirty-four years of faithful and honoured work in the pastorate, ever extending in usefulness, and closed amid the mourning not of one church, but of all our churches, should call forth our gratitude to-day. Thanks be to God who caused our brother to triumph, and through him made manifest the service of the knowledge of Christ in every place! Thanks be to God for his holy life; for his noble testimony; for the work that will live though the worker is gone!

At the conclusion of the service, the procession set forth for the cemetery via Church-street, Uxbridge-road, Porchester-terrace, St. John's-wood-road, Park-street, Highbury Station, Highbury New Park, Church-street, and Stoke Newington, reaching its destination at a quarter to four o'clock. Instead of the car and carriages entering the cemetery, there was a funeral procession on foot from the old gateway of Abney Park to the place of interment, a distance of about fifty yards. The grave is next to that of the Rev. Thomas Binney, that location having been chosen in accordance with a wish expressed by the deceased. There was a large concourse of persons in the cemetery, but the services at the grave were by no means of a protracted nature. The Rev. Dr. Allon conducted the first part of the service, the concluding portion, from the Burial Office of the Church of England, being read by the Hon. and Rev. Carr Glyn, vicar of Kensington, who also pronounced the benediction. During the service the hymn, "Hear what the voice from heaven proclaims," was sung by the assembly. When the coffin had been lowered into the grave, the friends present took a farewell look of the coffin, many depositing offerings of flowers, and then retired from the cemetery. The inscription on the coffin was, "Alexander Raleigh, D.D. Born January 3, 1817; died, April 19, 1880."

One who attended Dr. Raleigh's ministrations during the whole of the time he was at Hare-court, thus writes to us in connection with this event:—

"One could not but be forcibly reminded of Dr. Raleigh's volume of sermons entitled, 'Quiet Resting Places,' in one of which he descanted on the thought that the grave is a quiet resting-place:

"There the prisoners rest together, they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master. There the wicked cease from troubling, and there the weary are at rest." This is man's "long home." Other houses are like calling-places, in which the wayfaring man tarries for a few days and nights in pursuing the great journey; but in this "long home" man lieth down and riseth not till the heavens be no more; they shall not awake, nor be raised out of their sleep."

Never was the cemetery calculated to arouse more deeply the most solemn feelings of the heart. Unconsecrated by any ecclesiastical rite, but hallowed by all the deepest emotions which can influence human nature, the place was on Saturday afternoon peculiarly fitted to the approaching ceremony. The spring spread its mantle of vivid colouring over the scene; while, as if to repress any emotion of joy which sunlight cannot fail to produce, the clouds gathered overhead and gently distilled a very few drops of rain, which seemed like the tribute of tears to the memory of the departed; while the wind stirred the trees and rustled along the ground like the dirge of solemn music, a requiem of woe. But in the midst of gloom, any one who had been acquainted with Dr. Raleigh's teaching could not fail to have had his thoughts directed from the grave to the heavens, and felt the great inspiration of hope which the idea of a joyful hereafter must of necessity inspire. As he himself said, "Heaven is the quietest resting-place of all. Ere the inferior, the unconscious, part of man is laid in the grave, the nobler, the immortal, part has gone to the last, the perfect, rest which remaineth for the people of God." In fancy's vision one could see the great preacher crowned and glorified, receiving at the hands of his Master the mood of praise, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Most touching was it to observe the demeanour of the considerable concourse of people, numbering between two and three thousand, all dressed in black, met together to pay the last tribute of respect and affection to the deceased. From north, south, east, and west, his friends and admirers had come, and very pleasant was the reunion of old friends, a presage and prophecy of the "general assembly and Church of the firstborn, which are written in heaven." When the cortege approached all were hushed to silence, and many an eye was wet with tears. The line of spectators stretched from the Church-street entrance gates past the open grave, and overlapping but not surrounding it. Hardly a sound was heard but the grating of the footsteps of the bearers of the coffin and the procession on the gravel. Preceded by the Rev. Henry Allon, D.D., the Rev. J. Guinness Rogers, the Rev. Mr. Glyn, Vicar of Kensington, and the Rev. W. M. Statham, and followed by all Dr. Raleigh's children (except the eldest) and other members of his family, and various friends and delegates, the coffin, literally covered and re-covered with flowers, was borne to the tomb. There the Rev. Henry Allon conducted the solemn service, in which the Rev. Mr. Glyn took part; after which all who desired had an opportunity of taking a last look at the grave, and many deposited there their offerings of flowers—their symbol of affection. Presently the earth would be covered in, and all would be over."

At Blackheath Congregational Church, on Sunday morning last, the Rev. Henry Batchelor preached a funeral discourse to the people of his charge on the lamented decease of the Rev. Dr. Raleigh. His references to the deceased were as follows:—"For many years I have sustained a very close relation to the life and labours of Dr. Raleigh. Perhaps no minister of our Church knows so well as myself the work and influence of Dr. Raleigh previous to his coming to London. When I settled in Yorkshire some twenty-six years ago, Dr. Raleigh was at Mashborough, and his ministry was highly prized by all the churches around. He was the first minister who paid me a fraternal visit when I accepted my charge in Sheffield. For nearly seventeen years I was his successor in Elgin-place Church, Glasgow. In that city of intense and eager intelligence, preaching is both criticised and valued as in no community south of the border. Our denomination has no church on this side of the Tweed at all comparable in public influence to that of which Dr. Wardlaw was the founder, and Dr. Raleigh the second pastor. Dr. Raleigh's ministry in Glasgow extended over only three years. The strain of public life in that city was more than his unstable health could endure. I have never known a ministry so brief produce an impression so deep. Many of his contemporaries were men of renown, but his success was most conspicuous, and his removal was universally deplored. The interest of his old friends in his ministry remains to this hour undimmed by the lapse of years. So far as honest labour can merit appreciation, Dr. Raleigh thoroughly deserved his hard-won popularity. He formed his own ideal of the claims of the pulpit, and directed unsparring industry to its realisation. His style was simplicity itself, and his themes seldom profound; and one unskilled in the more subtle and delicate graces of literary art might easily underrate both the power and resources of the distinguished preacher. Mistaken judgments on this head have often been pronounced in my hearing. On prin-

ciple, and as a matter of individual preference, Dr. Raleigh excluded the metaphysics of Christian truth from his discourses. His nature and experience attracted his meditations towards the practical and human aspects of our common faith. It is no disparagement of Dr. Raleigh to say that he was not a learned man. No student would consult anything which has proceeded from his pen in order to ascertain the exact meaning of any portion of the sacred text. He knew his Bible well, and his rhetorical citations of the authorised version were singularly apt, and their effect irresistible. He kept himself abreast of modern reading, and lived completely in the spirit of his times. Dr. Raleigh was only, to a limited extent, a man of affairs. He lived for the pulpit. He was a striking example of the eminence to which any one may attain who understands his own gifts, and concentrates his whole life and energy on their individual application. Of course, mere industry will neither turn sandstone into marble nor copper into gold. Dr. Raleigh's abilities for the work which he deliberately adopted were of a high order, and he used them with most exemplary persistence and assiduity. Not an atom of his strength was allowed to run waste. All the more honour is due to his memory, because he rarely possessed health equal to his tasks, and his susceptible, nervous organisation always demanded a firm resolution to preserve it in working order. His sympathetic and sensitive nature supplied the raw material of his success. But if his will had been less strong, and had vacillated under the stress of physical weakness, or if his diligence had been less constant, his temperament would have proved no source of strength. Many a mind, as finely and as richly endowed, has become the prey of its own nervous fluctuations and derangements. Sensibilities embarrass and betray, and are fruitful of disaster and misery, without a strong hand of control over them. Every true preacher must be born with a certain measure of the dramatic and poetic susceptibility. Minds of this order, when obedient to their own native prompting, will gravitate towards such subjects only as afford free play to their own conscious emotions. Dr. Raleigh would never have selected a theme for the pulpit unless he could breathe through its length and breadth his devotional fervour and his tender human sympathy. He would have avoided as instinctively a topic which threatened to quench the opalescence of his dainty and graceful imagination. Only a master of the *curiosa felicitas* of literary expression can detect the labour and success veiled by his perfect art. The compositions of Dr. Raleigh are too refined, and their choice qualities too inobtrusive, to account for his popularity amongst not a few who were attached to his ministrations. With many he triumphed, in spite of his rare excellence, through the countervailing influence of his human feeling and effective delivery. His fine sensitive features and his enunciation, at once tender and forceful, subduing and arousing, were most efficacious elements of his power. Productions aglow with imagination and fused into poetic harmony by the fire of sentiment are not supplied without great expenditure of nervous energy. When preaching taxes the entire soul of the preacher—intellect, imagination, conscience, sympathy, and sensibilities without a name—at the close of a day of preparation for the pulpit, the right hand is dry and scorching as in fever, the left hand cold as a stone, and the throat husky as if speaking all the while, though the lips have not been opened. He who appeals to men with his whole nature enkindled, week by week, week by week, instigated by conviction and faith, by the love of Christ and the passion to save, by a deep sense of responsibility to God and a profound assurance of a coming judgment, illumines souls, like the substances which provide light in our homes—by self-consumption. Such tension and wear shorten our term of service. Thus our friend and brother has disappeared from our midst. His gentle life, his sympathetic heart, and his hallowed ministry are with us no more."

We last week published the resolution adopted by the committee of the Congregational Union of England and Wales. It will be seen by reference to the report in another portion of this week's impression, that the London Congregational Union, at their annual meeting, recorded in the same manner their sense of the loss which has been sustained by the death of Dr. Raleigh. A similar resolution was adopted at the quarterly meeting of the pastors and delegates of the churches of the North-West District of the London Congregational Union, on the motion of the Rev. A. MacMillan, seconded by the Rev. J. Hirst Hollowell.

The Yorkshire Congregational Union, at their annual meeting, had the subject brought before them by Mr. J. W. Willans, of Leeds, who proposed the following resolution:—

"That this meeting of the Yorkshire Congregational Union, having heard of the death of the Rev. Alexander Raleigh, D.D., desires hereby to express its profound regret and sorrow at the event, and its warm and respectful sympathy and condolence with Mrs. Raleigh and her children, commending them to the comfort and strength of our gracious Lord. It recalls with grateful memory the years that he passed as minister of the church at Mashborough, and the happy and quickening influence which he exercised over the students of Rotherham College, and on all the churches of this county. It further records, with no less hearty satisfaction, its sense of his past services to all the churches of our order and to the Church Universal, alike by his preachings and his writings; and the value of the example he set to Christian men of true and manly patriotism, alive especially to the claims of Christian freedom and national honour."

Mr. Willans remarked that throughout all his acquaintance with Dr. Raleigh he found him the true and Christian man that he was described in the resolution. He was firm and strong in adherence to principle, and in the assertion of principle at suitable times; but he was as gracious, gentle, and tender in his sympathies as a woman. Dr. Raleigh, though conspicuously the foremost man in their denomination, was not less conspicuous for his natural and Christian modesty. If he came to the front it was through the force of character and conviction, and against the inclinations of that modesty which held him back. They all knew how he came to the front, and with what firmness and strength, and, at times, with what prophetic fire, he would protest, in the name of his Master, against any infringement of national rights and national honour; and they knew how, in these latter days, when they had been passing through times of national dishonour, Dr. Raleigh felt the shame, as a Christian patriot, of that which they had been compelled to see at different times. It was not only as a patriot and a minister, but as a visitor to the sick and comfort to those in sorrow, that they thought of the loss Dr. Raleigh's death would be to his church at Kensington, and, above all, of the loss it would be to his own household; and the Union now offered this resolution as a tribute to the memory of their beloved friend.—The Rev. Dr. Bruce (Huddersfield) said Dr.

Raleigh was one of the most successful preachers not only in their own denomination, but in any other. He was the prince of preachers; his style was chaste, and yet powerful. He (Dr. Bruce) had the pleasure of travelling with Dr. Raleigh during a long journey in the East for nearly seventeen weeks, and saw very much of him in public and private, and therefore had the very best means of knowing not only what Dr. Raleigh was in the pulpit, but as a private gentleman, and he found him a perfect gentleman, a devout Christian, and very manly. He was just the man who, if he had been in the Episcopal denomination, would have been raised to the highest position.—The Rev. S. Dyson, of Idle, said that perhaps he was the only one there who remembered Dr. Raleigh as a fellow-student at Lancashire College. When he said that Dr. Raleigh was one of the finest students and noblest spirits he ever knew, he was sure he would be expressing the feelings of every one who knew Dr. Raleigh. At college they looked up to Dr. Raleigh as a counsellor, as a model preacher, and even the professors themselves regarded him with a feeling almost approaching reverence.—The Rev. B. Balgarnie, of Scarborough, said he had known their lamented friend for thirty years. Dr. Raleigh was gentle as a child, and yet strong as a giant. He had something of the Covenanters' spirit in him, and he came from the district where the Covenanters bled for the faith.—Mr. Henry Hunt (Brotherton) said Dr. Raleigh and he were apprentices together at the same time in the same street, and they were members of the same church in Liverpool, under the Rev. John Kelly, and worked together in the Sunday-school, and he endorsed all that had been said of Dr. Raleigh.—The Chairman (Dr. Fairbairn) said there could be only one feeling of regret, and that it was the meekest and comeliest thing they could do, as representing the churches in Yorkshire, to express their sense of the great respect they had for Dr. Raleigh during his lifetime, and of the great loss they had sustained by his death. "He being dead yet speaketh." The words that he spoke were spirit and life, and they were spirit and life still. The beauty that was shed on whatever he touched was a beauty that was not lost to them, and from his "Quiet Resting Places," and from his "Book of Jonah," and from his "Esther," which he had just lived to give to the world, he would still continue to speak, and they and their sons would know what manner of man he was, and by the sweetness of his spirit find their own sweetness, and at the same time strength. His was a sweetness blended with strength and the tenderness of a woman. It was well that the memory and the spirit of his own words should still survive, and be to them a voice from the Great Unseen that called them hither, even to the quiet resting-place that had now become his own. The resolution was then put and carried, all rising, which was followed with special prayer, led by the Rev. B. Balgarnie.

The Glamorgan and Carmarthen Congregational Association also adopted a resolution of sympathy and condolence.

Dr. Raleigh was a vice-president of the British and Foreign Bible Society; a member of the committee of the London Congregational Union (of which he was chairman in 1877); a trustee of the Memorial Hall; and one of the Merchant Lecturers. He had, indeed, been selected to preach the Merchants' Lecture during the month of May, a duty which now devolves upon the Rev. Dr. Allon. On Tuesday last the Rev. Dr. Aveling, with reference to the event which necessitated change, selected as the topic of discourse at the Merchants' Lecture, "The Christian Victor."

At Hare-court Chapel, Canonbury, the Rev. W. M. Statham conducted a memorial service on Sunday last, preaching from the text, "Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. iii. 38.) The sermon is published in pamphlet form by Messrs. J. W. Clarke and Co.

At Westminster Chapel, on Sunday, the Rev. H. Simon, formerly co-pastor with Dr. Raleigh at Hare-court and Stamford-hill Chapels, alluded to the bereavement which had befallen the church at Kensington, and after a tribute to Dr. Raleigh's character and work, proceeded to urge upon young men the duty of considering the claims of the Christian ministry, when they were fixing upon the course to which they would devote themselves in life. During the service, Mr. Simon read the chapter from which Dr. Raleigh selected the text for the last sermon preached by him,—"Enoch walked with God; and he was not, for God took him." (Genesis v.)

At Kensington Chapel, on Sunday, the services were conducted in the morning by the Rev. A. Hannay, and in the evening by the Rev. P. J. Turquand. Brief references were made to the mournful event, but it has been arranged that the funeral sermons will be preached there on Sunday next by the Rev. Dr. Allon and the Rev. J. Guinness Rogers.

We are informed that, at a meeting of the building committee for erecting a new church in the Albion-road, Stoke Newington, on Wednesday evening, it was unanimously resolved that as the late Dr. Raleigh was the founder of the temporary church, and its senior pastor while it remained connected with Hare-court, and as it was the first of that series of new churches, the founding of which was so remarkable a result of his noble ministry at Canonbury, the large new church about to be built should be called the Raleigh Memorial Church, and so, in the most appropriate form and place, commemorate a pastorate that is truly worthy of being held in everlasting remembrance. Robert Sinclair, Esq., was in the chair.

BRITISH AND FOREIGN BIBLE SOCIETY.—At the invitation of the committee of the British and Foreign Bible Society, conveyed through the president, Lord Shaftesbury, the office of vice-president has been accepted by the Rev. Principal Newth, D.D., chairman of the Congregational Union of England and Wales, and member of the New Testament Revision Company; by the Honourable Alexander Leslie Melville, of Bransford, for forty years president of the Lincoln Auxiliary; and by Sir Charles Reed, LL.D., M.P., who has sat upon the parent committee of the society since 1867. Particulars of the seventy-sixth anniversary will be found in another column. Our readers will be interested to learn that the annual sermon at Westminster Chapel will be preached on Sunday evening next, May 2, by the Rev. W. Fleming Stevenson, M.A., of Dublin, author of "Praying and Working," and that the annual meeting at Exeter Hall, on Wednesday, May 5, will be addressed by the Archbishop of Canterbury, the Bishop (Designate) of Liverpool, the Rev. W. G. Lawes, of New Guinea, the Rev. A. E. Moule, B.D., of Ningpo, S. D. Waddy, Esq., Q.C., and the Rev. Dr. Manning. Tickets will be sent on application to the Bible House, Queen Victoria-street.

MR. E. A. LEATHAM, M.P., ON THE POSITION OF NONCONFORMISTS & DISSENTERS.

THE meetings of the Yorkshire Congregational Union were brought to a close on Wednesday evening by a crowded public meeting held in Ramsden-street Chapel, Huddersfield, the Mayor in the chair. Amongst the speakers was Mr. E. A. Leatham, M.P. for the borough, who, on coming forward was received with applause. He said:—When I last met my Huddersfield friends it was in the heat and smoke of battle. Now that the smoke has cleared away from all parts of the great battle-field, we see the same flag which is waving over Huddersfield, waving in triumph over the three kingdoms. (Cheers.) Now the victory of Liberalism is the victory of political dissent. (Hear, hear.) It is as a political Dissenter that I stand here to-night, and one great source of the pleasure which I feel in addressing you is derived from the knowledge that I am speaking to a meeting of political Dissenters. If I am wrong, then I would venture to intimate that you were wrong in asking me to address you this evening. (A laugh.) But, if I am right, surely I am justified in regarding this great meeting as a living manifesto on behalf of those grand principles which lie at the root of political Nonconformity. (Hear, hear.) It is a meeting in which I see many Nonconformist ministers. Now, I had the opportunity not long ago of watching the action and attitude of Nonconformist ministers during our contest, and I always found them, where I think they ought to be, in the forefront of the battle. I am not vain or foolish enough to suppose that this action of theirs was due simply to friendship for myself. It sprang undoubtedly from a profound conviction on their part that everything which is highest and holiest in their belief impels them to be politicians. (Hear, hear.) Allusion has been made to what used to be said, viz., that religion and politics have nothing to do with one another. So far as my observation has extended, those who say this are chiefly persons who are unable to reconcile their particular politics with the precepts of religion—(laughter and "Hear, hear.")—or who have not the courage to apply to politics that first maxim of Christianity—above all things, in all times and places, and at all costs and hazards—to be just. (Applause.) But for us who—amid all the failures and shortcomings and inconsistency and infirmity of poor human nature—do cling to that Divine image of right within the soul as the one thing which it is worth while to live for—as the heart and kernel not only of all religion, and all worship, and of all faith, but of all politics as well—there is only one course open. Woe unto us if we be not politicians! (A laugh, and "Hear, hear.") Woe unto us, with the strong voice of party, we do not protest against national crimes! Woe unto us, if, through the public ear, we do not strive to reach the public conscience, and, if need be, to stay the public arm. And it is not only in reference to our relations with foreign countries that this necessity is laid upon us. The execrable policy of those who would set the sordid and selfish interests of England above the laws of God has made multitudes of men politicians within the last few weeks who would rather have remained in their congenial obscurity; but the very same principles which make us cry aloud against the injustice of a Zulu or an Afghan war makes us cry shame upon the persecution which in too many parts of rural England still awaits those who dare to dissent from the authority and the domination of the Church of England. (Hear, hear.) In our great towns and cities we have already practically disestablished the Church. This is why we have no difficulty in procuring sites for chapels, and why there is no attempt to punish men in their trade or in their prospects because they dare to be Dissenters. But in the nooks and corners of Old England, wherever the happiness of humble Englishmen lies in the dark hollow of the parson's hand, there, too often, a spirit of persecution is abroad, which would gladden the heart of the worst Stuart or the bloodiest Tudor. Because there are no stakes and flames, we who live in happier regions are apt to conclude that there are no martyrdoms. But there are martyrdoms which are not of the stake; and the cruel bigotry, which for very shame we have driven from our Smithfields and our market places, too often sets up its village inquisition in a thousand parishes, safely torturing its victims into conformity and strangling their dissent in silence. And so it always will be so long as the State—that State, mind you, which we control by our majority—sets the pattern of arrogance and teaches in every parish in the kingdom its lessons of religious self-conceit. It is almost incredible, when we think what Englishmen are—how fierce and fearless under the pressure of an unjust or unequal law—that they should have suffered so long and so patiently this prodigious inequality. If we did not know that its days were numbered, we could not suffer it patiently for another hour. (Hear, hear.) It is impossible that the great flood of Liberalism which is at this moment sweeping over the country should bring us no nearer an event upon which every political Dissenter has fixed his eye. (Hear, hear.) What is quite possible is that it should carry us right up to the event, aye, and beyond it. (A laugh, and "Hear, hear.") One possible danger is that it should pass and leave us where we are. The distance over which we shall travel must depend in great measure on the strength and duration of the wave; but not entirely. A great deal may be done by judicious swimming—(a laugh)—and my anxiety is that you should swim not only lustily but wisely. What, then, is the course which at this critical moment it is incumbent upon political Dissenters to follow? That is a question which is troubling and perplexing many minds at this moment. In the first place, it is a very great thing that we should all have our faces turned resolutely one way, and that we should all have our eyes fixed upon one object. (Hear, hear.) When such is our attitude we are less likely to let opportunity slip; and, unless I am greatly deceived, the next six years will be rich in opportunities. (Applause.) When I think of what is going on at this moment in the very bosom of the Church, when I think of the strength of Liberalism revealed by the elections, when I think how close is the alliance between all Liberalism and freedom of thought, and absolute equality in religious matters, when I think further of the hold which political Nonconformity has upon the very life of the Liberal party in this country, I despair of nothing. ("Hear, hear," and cheers.) Our strength, if we knew it, is so prodigious that the only danger is in excess. The only danger is lest we should break in pieces the machinery with which we work. Our first duty

unquestionably will be to undo the evil work of the last six years. (Hear, hear.) The Tories have been nibbling at the Education Act. They have been gnawing all round the Endowed Schools, and they have been tinkering away at the Universities. All these bad works must be replaced by good. (Applause.) Then there is the Burials Question. (Hear, hear.) We must have at once a measure declaring that it is the right of every Englishman, whatever be his creed, to be buried in the national churchyards by his own minister, and with his own service. ("Hear, hear," and applause.) It is to be hoped that the short Session which is about to commence will, at all events, be found long enough for us to arrive at a legislative issue which is absolutely foregone. Then we are told that the Liberal party is going to take up the land question. I hope they are; and when they deal with it—when they confer, as they probably will, immense benefits upon the existing life tenants—they must not forget the difficulty which exists in many rural districts in procuring the smallest plot of land upon which to build a chapel. We must have a statute or a clause facilitating, and if need be compelling, the surrender of such plots upon equitable terms wherever the necessary guarantees are forthcoming. This system of stamping out Dissent by denying it the commonest facilities for the performance of public worship, must be encountered and overthrown by Act of Parliament—"Hear, hear," and applause)—and I will advise Nonconformists everywhere, without further delay, to lay their heads together with the view of framing a statute which shall achieve this end with the least possible disturbance of what we called the rights of property. But we must not be content with measures, however important in themselves, which do not strike at the root of religious inequality. The great work of disestablishment and disendowment which has been carried through in Ireland must now be carried through in the sister kingdom, in which the elections abundantly proclaim that Scotland, at all events, is ripe for this change. (Hear, hear.) And just as the advent of disestablishment has been preceded in Scotland by discussions upon the law of patronage, so must we prepare the way for the great English question by similar discussions here. I have long been of opinion that the evils connected with the exercise of private patronage in this country are inherent. Private patronage is the buttress of the Established Church. If you knock that away you knock away the colossal prop which keeps her upon her feet. The bishops know this. (A laugh, and "Hear, hear.") They know that if patronage be not reformed, it must crumble in pieces, and that in all probability the edifice which it props must crumble in pieces along with it. This is why we have had all that nervous anxiety on the part of certain prelates for the reform of patronage. They are anxious to reconstruct the buttress before it is too late. They will fail. (Hear, hear.) The evils which they deplore have their origin in the principle of an Establishment. It is because the basis is rotten that we find all this rottenness in the superstructure. I cannot but regard it as one of the noblest causes for Englishmen to advocate the right of every Englishman to worship God according to his conscience upon terms of absolute equality with all his neighbours, and without leave or favour asked of any man. This is a case so strong, and looking backwards and forwards I had almost said so indefensible, that I am a little amused at some of the chattering which I hear around me with reference to the elections. "Well," said a Tory friend of mine, "the elections are over, but you have not dared to say a single word about Disestablishment." The Tories have not much matter for exultation just now—(a laugh)—and this poor man found his in that. He jumped to the conclusion that the Disestablishment Question was dead. Such questions never die. ("Hear, hear," and cheers.) They only sleep, and they only sleep like the forest when the sap is rising. To-day you walk among the gaunt limbs of the slumbering giants; to-morrow they are ablaze with energy and splendour. But not even the yearly miracle of nature, when all the trees of the wood rejoice before the Lord, is more startling or more impressive than the rush and outburst of great questions when the spring of their maturity has come. (Cheers.)

"SISTER DORA."

A CORRESPONDENT has written expressing regret that in our notice of Miss Lonsdale's biography of Miss Dorothy Pattison, we did not devote more attention to those incidents of her history which illustrate "her life of almost unexampled self-sacrifice." That we were by no means desirous of minimising the regard to which the deceased lady is most fairly entitled from earnest Christians of all denominations, was, we venture to think, sufficiently indicated by our declaration that "Her devotion to her patients was unbounded, and the influence which she thereby won for herself was of an extent altogether unexampled in that part of the country." There was no danger whatever as to the readers of Miss Lonsdale's biography being insufficiently impressed with that view. But, it appeared to us, that there was a lesson of much more practical importance to be deduced from the volume, and the line of thought followed in the notice was indicated with a distinctness which left no opportunity for misapprehension. "Our thought has been directed rather to the bearing which the life of Miss Pattison has upon the proposal to assign the work of nursing in the public hospitals to the exclusive management of sisterhoods." In deprecation of the adverse judgment which we indicated on that point, our correspondent reminds us that in 1874 Miss Pattison severed her connection with the Coatham Sisterhood, owing to "resentment" of the tyranny which had been exercised over her, and continued her work at Walsall in connection with the Hospital Committee; but how that affects our general conclusion we fail to see. Having noted that the lover whom Miss Pattison is declared by her biographer to have treated "with the utmost unfairness," "had no faith in revealed religion," our correspondent, after referring to Miss Pattison's decision to continue her work at Walsall, rather than take charge of the family of her dead sister, adds: "Whatever opinion may be formed of her conduct in this particular, neither it nor the incident of her matrimonial engagement can fairly be cited as an example of 'the influence of Sisterhoods on family ties.'" But one of those decisions, we are distinctly told, was taken under that clerical influence which it is one leading object of Sisterhoods to extend, and both were made after Miss Pattison had bound herself with the fetter placed upon the conscience of every member of the Sisterhood of the Good Samaritans—the "vow of obedience to the clergyman who calls himself their 'pastor,' and to the person whom he may appoint out of their number to the office of 'sister in charge,' commonly called Mother Superior."

MISS LONSDALE AT GUY'S HOSPITAL.

THE President and Governors of Guy's Hospital have recently expressed an unequivocal opinion on Miss Lonsdale's notorious article in the *Nineteenth Century* on the nursing at Guy's Hospital. It seems that about a fortnight ago Dr. Habershon, the senior physician, stated in a letter to Miss Lonsdale that he thought her presence in the wards was not desirable, and that he hoped none of his colleagues would allow her to go round with him. This letter Miss Lonsdale at once submitted to the chivalrous treasurer, who thereupon wrote to Dr. Habershon, telling him that his letter to Miss Lonsdale, and all the circumstances connected with it, should be brought before the Court of Committees, and suggesting that some explanation would be expected from Dr. Habershon for thus summarily treating "a lady in this hospital without any reference to me in the first instance as the chief executive authority." Dr. Habershon replied that he did not consider his refusal to allow Miss Lonsdale to accompany him round the wards an interference with the treasurer's authority, and that as his own moral and professional character, as well as that of his colleagues, had been assailed by this lady-pupil in the current number of the *Nineteenth Century*, he claimed the right to protect himself without reference to the treasurer "in the first instance as the chief executive authority." The terms of this letter were unanimously adopted by all Dr. Habershon's colleagues, who, in a letter addressed to the President and Governors, called attention to the charges brought by Miss Lonsdale against the honorary medical officers and students in the article referred to. At the Court of Committees, held on the 14th inst., after the reading of the correspondence between the treasurer and Dr. Habershon and the letter addressed to the President and Governors by the medical staff, it was resolved that the Court of Committees disapproved of any publication relating to the management of the affairs of the hospital by any person attached to the hospital in any capacity. The Court, therefore, felt that under the circumstances, Dr. Habershon was justified in declining to allow Miss Lonsdale to be present while he was visiting the patients in his wards. As Miss Lonsdale's engagement at the hospital was just on the eve of expiring, it was not thought necessary or desirable to proceed to the extremity of expelling her. The Guy's staff and students may now, however, congratulate themselves that they are at length rid of the author of the alleged "biographical romance," "Sister Dora."—*The Lancet*.

THE LATE GENERAL ELECTION.

THE result of the polling at the Orkney and Shetland election was announced yesterday as follows:—

Right Hon. S. Laing (L)	896
Rev. Dr. Badenoch (C)	518
Majority	378

It would thus appear that from the first the candidature of Dr. Badenoch was uncalled-for and vexatious. This election completes the returns to the new Parliament, and makes no change in the state of parties.

Election petitions were filed on Monday in respect of the following places, on the grounds stated:—Canterbury—Bribery, treating, and undue influence. Macclesfield—Bribery, treating, undue influence, and personation. Hereford—Grounds not known. Tewkesbury—Bribery, treating, and undue influence. Wallingford—Bribery, treating, and undue influence. Worcester—Bribery, treating, undue influence, and personation. Knaresborough—Bribery, treating, and undue influence.

The petition against Mr. Gurdon's return for South Norfolk is not to be proceeded with. It will be remembered that Mr. Gurdon defeated Mr. C. S. Read by one vote.

At Colchester the necessary steps have been taken to obtain a scrutiny of the votes polled for Mr. Willis, Q.C., M.P., at the recent election. Mr. Willis had a majority of only two votes over Colonel Learmonth, one of the Conservative candidates.

It has been discovered that the election for Kidderminster is technically void, and it has been agreed between the Conservatives and Liberals that, to avoid a petition, Mr. Brinton shall accept the "Chiltern Hundreds" within ten days after the opening of Parliament. Mr. Brinton will offer himself for re-election.

Mr. Laverton's petition against the return of Mr. C. P. Phipps for Westbury has been prepared. Several letters of a threatening nature have been received by Mr. Laverton since his resolve to present the petition became known, and a reward of £50 is offered for the detection of the writers.

A petition is to be presented against the return of Mr. Daniel R. Ratcliffe, the Liberal Member for Evesham, on the ground of bribery and treating. The seat is not claimed by the Conservative candidate, Sir Algernon Borthwick.

The Judges at present on the *rota* to try Parliamentary election petitions are Mr. Justice Manisty, Mr. Justice Hawkins, and Mr. Justice Lopes.

A preliminary meeting has been held by some influential Welshmen in London to organise a demonstration to take place the first week in June at the Crystal Palace, for the purpose of celebrating the return to Parliament of 28 Liberals out of the 30 representing Wales.

A meeting of the Liberal Four Hundred of Nottingham was held on Friday to consider the recommendation by the Executive of Mr. Arnold Morley, son of Mr. Samuel Morley, M.P., as candidate for the vacant seat there. A strong feeling had, it appears, been manifested in favour of Mr. John Morley, who was defeated in Westminster, but, after hearing Mr. Arnold Morley, he was unanimously adopted as their candidate.

The Rev. Dr. William Rees having written to Mr. Gladstone, pointing out "the political pre-eminence of Wales in the recent elections," the right hon. gentleman replied as follows:—"I thank you for your kind note, and I fully share the satisfaction in the thought that Wales has on this occasion, against our very formidable rivals, won the primacy of honour."

Of the 237 new members returned since the recent dissolution no less than 150 may be classed generally as merchants, manufacturers, or connected with commercial pursuits; 52 are lawyers, 44 belonging to the Bar and eight practising, or having practised, as solicitors; 30 belong to the army; two to the navy; three have belonged to the diplomatic profession; six follow or have followed the profession of journalists; seven are civil and agricultural engineers; five are bankers; two are connected with the

brewing trade; three belong to the medical profession; six are tenant farmers, or in other ways connected with labour; four are or have been printers, publishers, engravers, &c.; one is a member of the Royal Academy of Scotland; one is a civil and military tutor; one is a Presbyterian minister; and two are ex-clergymen of the Established Church, who have relieved themselves of their orders under the provisions of Mr. Bouverie's Relief Bill. The above enumeration includes 172 members; the rest are country squires, magistrates, deputy-lieutenants, chairmen of quarter sessions, ex-high sheriffs, baronets, or sons of peers. The oldest of the "new members" is Sir Harry Verney, aged 78.

On Saturday evening Mr. Hugh Mason, M.P., attended a large gathering held in Messrs. J. B. Rayner Brothers' mills, Ashton-under-Lyne, to celebrate the Liberal victory in the borough, and rejoice over the triumph of the cause throughout the country. Mr. J. B. Rayner presided, and after delivering a brief opening speech, called upon Mr. Mason, who said his honest opinion—and this was not the first time he had expressed it—was that the Liberal party was the party which had done most for the people of this country. (Hear, hear.) If he did not honestly believe that he would leave the Liberal party to-morrow. It was because he held that opinion that he had ever done what he could to raise the Liberal party in the way in which it ought to be raised, not by pandering to the people, but by telling them honestly of their faults, and endeavouring to impress upon them a right sense of their responsibilities. No intelligent man could study the past history of this country and the measures passed by the Liberal party and by the Tory party without coming to the conclusion that the true interests of the country had been promoted by the Liberal party. At the same time it was impossible that any man of average intelligence could, on a candid study of history, avoid coming to the conclusion that all the good measures—the repeal of the bread tax, the conferring of the franchise upon the people, the abolition of slavery, the abolition of the taxes on knowledge, and other measures in the interests of the people—all these had been systematically opposed by the Tory party. (Hear, hear.) In a few days he should have to go up to London to take his seat in the House of Commons as their representative. (Cheers.) They knew that Mr. Gladstone—(loud cheers)—was Prime Minister—(renewed cheers)—and that Ashton-under-Lyne had done its noble part in bringing back that statesman to his right place. (Hear, hear.) He should go to Parliament backed by the voices of the majority of the electors of the borough, who, as well as those who had opposed him, would, before they were a year or two older, see a great improvement in the condition of this country. (Hear.) They would see the national debt so reduced, income and expenditure equalised, taxation reduced, peace and goodwill furnished amongst nations of the earth, trade and commerce flourishing, and a condition of happiness and content prevailing amongst the people of this land, such as it had been impossible to realise under the six years' reign of Lord Beaconsfield. (Hooting and cheers.) He felt grateful to God that the reign of that charlatan had come to an end. (Hear, hear.)

THE NEW MINISTRY.

THE new Cabinet, so far as it is formally constituted, is now stated to be as follows:—

First Lord of the Treasury and Chancellor of the Exchequer	The Right Hon. W. E. GLADSTONE.
Lord Chancellor	LORD SELBORNE.
Lord Privy Seal	THE DUKE OF ARGYLL.
Secretary of State for the Home Department	SIR WILLIAM HARCOURT.
Secretary of State for Foreign Affairs	EARL GRANVILLE.
Sec. of State for the Colonies	EARL OF KIMBERLEY.
Secretary of State for War	RT. HON. H. C. E. CHILDESS.
Secretary of State for India	MARQUIS OF HARTINGTON.
First Lord of the Admiralty	EARL OF NORTHBROOK.
Chancellor of the Duchy of Lancaster	RIGHT HON. JOHN BRIGHT.
Chief Secretary for Ireland	RT. HON. W. E. FORSTER.

Some of the papers add to the list the names of Earl Spencer as Lord President of the Council, and Mr. Stansfeld as President of the Local Government Board; but the *Daily News* says that it is probable that, if his health allows of his undertaking the duties of the post, Earl Spencer will return to Ireland as Lord Lieutenant, and that it is likely that Mr. Whitbread will become President of the Local Government Board. It is stated in several of the papers that Mr. Chamberlain will also be in the Cabinet, and that Sir Charles Dilke will probably become Under-Secretary of State for Foreign Affairs.

It is said that the members of Mr. Gladstone's Cabinet will be not fifteen, as on the last occasion, but thirteen.

As regards the appointments outside the Cabinet, it is announced that the Queen has appointed Lord Ripon Viceroy of India, and that Mr. Shaw-Lefevre will go back to his old post of Secretary of the Admiralty. Several other appointments are mentioned, and there is a general concurrence of opinion that Sir Henry James will be Attorney-General; Mr. Herschell, Solicitor-General; Mr. John McLaren, Lord Advocate; and Mr. Balfour, Solicitor-General for Scotland; the Duke of Westminster, Master of the Horse; the Duchess of Westminster, Mistress of the Robes; the Earl of Kenmare, Lord Chamberlain. Three important offices remain to be filled, which may be associated with seats in the Cabinet—the Presidency of the Board of Trade, the Vice-Presidency of the Council, and that of Postmaster-General. It is thought probable that Mr. Chamberlain may be selected for the first, Mr. Fawcett for the second, and Lord Wolverton for the third. Mr. Lowe will not take office, but it is believed a peerage is at his disposal, in which event his title will be Viscount Sherbrook. Should he accept it there is little doubt that Sir John Lubbock will succeed him in the representation of London University.

Some further rumours may be mentioned. There is said to be no truth in the report that Lord Derby was offered a seat in the Cabinet. Lord Rosebery did receive the offer of one, but declined it. Mr. Goschen, it is thought not impossible, may go as Ambassador to Constantinople, and Mr. Briggs, M.P. for Blackburn, be elected as Under-Secretary for India, and Mr. Mundella, Under-Secretary for the Home Department. Mr. Sanderson, C.B., of the Foreign Office, has been appointed Private Secretary to Earl Granville. This gentleman, it will be recollected, occupied a similar position under the Earl of Derby.

Mr. Hamilton and Mr. Godley, the private secretaries to Mr. Gladstone, on Tuesday morning took formal possession of the official residence of the Prime Minister in Downing-street. Lord Beaconsfield is staying at Earl Beauchamp's, but will shortly go down to his own residence at Hughenden. Mr. Gladstone was again occupied for the greater part of Tuesday at Earl Granville's residence. Sir Charles Dilke, after being there for more than half an hour, drove to the Reform Club, whence Mr. Chamberlain went to Lord Granville's house, and made two calls on the Premier within an hour and a half. Mr. Gladstone's other visitors during his stay at Carlton House-terrace were the Duke of Argyll, the Marquis of Ripon, Lord Kimberley, Lord Carlingford, Mr. Forster, and Mr. Childers.

The first visitors at Mr. Gladstone's house yesterday morning were Mr. Mundella, M.P., and Lord Selborne. Lord Wolverton and Lord Frederick Cavendish followed, and shortly afterwards Mr. Fawcett arrived, and had an interview with the Premier.

The *Court Circular* of Tuesday contains the following announcement:—The Earl of Beaconsfield arrived at the Castle and took leave of Her Majesty, Mr. Gladstone having informed the Queen that he had formed a Ministry subject to Her Majesty's approval.

The following members of the retiring Ministry left Paddington for Windsor yesterday in a special train at ten minutes past twelve:—The Duke of Richmond and Gordon, the Duke of Northumberland, Sir Stafford Northcote, Lord Cairns, Sir Richard A. Cross, Colonel Stanley, Lord Cranbrook, Sir Michael Hicks-Beach, Lord Sandon, and the Marquis of Salisbury, Mr. Peel, Clerk of the Council, was also in the train. Barriers were erected to keep a clear space for the party. A large crowd assembled, who cheered and hooted as the train left the station. The train arrived at Windsor at a quarter to one o'clock, and the Ministers were loudly cheered by the persons who had assembled at the station. Royal carriages were waiting, in which the Ministers drove to the Castle, where they were received by Her Majesty. At the close of the audience, and after resigning their seals of office into the hands of the Queen, the ex-Ministers quitted the Palace, and proceeding to the Windsor Station of the Great Western Railway, returned by special train to London. About one o'clock the new Ministers appeared at the Paddington Station. The reception from the crowd that lined the approach to the station was most flattering, and Mr. Gladstone lifted his hat frequently in response. On the platform itself the scene was of an exciting description. The crush was very great. Mr. Bright and Mr. Forster, who had been set down at the wrong entrance, had almost to fight their way to the train, but were much cheered when recognised. The Ministers were accompanied by the Duke of Connaught. The train reached Windsor at a quarter to two, the members of Mr. Gladstone's Cabinet meeting with an enthusiastic reception from its supporters. Several Royal carriages were waiting for their conveyance to the Palace, whither the Ministers proceeded without delay, the way from the station being lined with spectators. Her Majesty held her second Council at two o'clock, the first having taken place at one; and the new Ministry having received their seals of office and kissed hands upon their appointment, quitted the Castle at the close of the audience, returning by special train to London.

The opposition to Sir W. Harcourt at Oxford took a definite form on Tuesday. Mr. A. W. Hall attended a large meeting of the Conservative party last night, and a resolution was passed to use the utmost exertion to secure his return. No address has yet been issued by either of the candidates, but canvassing has commenced on both sides.

The *Daily Telegraph* states that before the commencement of the Parliamentary Session, which cannot be opened for practical business until the 20th of May, the Earl of Beaconsfield will address a meeting of the Conservative party, comprising members of both Houses. The date of the meeting has not yet been settled, but will probably be about the 19th of May.

It is not usual for the Viceroy of India to be affected by Ministerial changes at home. But the course pursued by Lord LYTTON has been too much opposed, not only to the principles of the Liberal party, but to the traditions of the wisest Indian statesmen, for him to remain, or to be allowed to remain. He has anticipated recall by resignation. The earldom conferred on him is the indecent reward of purely party allegiance, not the suitable recognition of national service or a successful policy. He will be succeeded by Lord RIPON, who has had some experience in Indian affairs, but whose special qualifications for that responsible post are not very obvious. But his lordship is not supposed to be fired by personal ambition, or the spirit of romance. He is, at all events, a conscientious statesman who, in conjunction with Lord HARTINGTON, will have to solve a very intricate problem. It may be that the decision of the late Government to dismember Afghanistan is not irrevocable. At all events, we have telling evidence that it will not be carried into effect without a great, perhaps a prolonged, struggle. In his advance from Candahar to occupy Ghuznee, General STEWART was attacked by some 15,000 tribesmen, who were only repulsed after a desperate conflict. That fortress is now in British occupation. But the victory of our troops has not produced the hoped-for impression. The Afghans have since risen in General STEWART's rear, and another body have attacked our forces at Char-Asiab. Though they were signally repulsed, Colonel JENKINS has thought it prudent to fall back upon the Shurpur cantonments, close to Cabul. While these conflicts have been going on, the SIRDAR ABDURRAHMAN has been making great progress in northern Afghanistan, and is said to have secured a large number of adherents in the south. He is now the most likely candidate for the vacant throne; but it is believed that he would strenuously resist the dismemberment of the State, and would be an unacceptable ruler if he accepted Lord LYTTON's policy.

Congregational Union of England and Wales.

FORTY-EIGHTH ANNUAL MEETING.

Chairman—Rev. S. NEWTH, D.D., Principal of New College.

MONDAY, MAY 10.—THE ANNUAL BUSINESS MEETING will be held in the MEMORIAL HALL at 6.30 p.m. Tea will be provided in the Library at 5.30 p.m.

The Report for the Year will be submitted to the Chairman, Committee, and Officers elected, and new Standing Orders affecting the election of the Committee, and the powers of the Committee in voting money towards the expenses of the Annual Meetings, proposed.

TUESDAY, MAY 11th.—THE ASSEMBLY will meet in WESTMINSTER CHAPEL, at 9.30 a.m.

After a brief devotional service, the Inaugural Address will be delivered by the Chairman. Resolutions will then be submitted in the following order [Arrangements for moving and seconding are not yet complete; but these will be given, along with the express terms of the general resolutions, in a programme which will be supplied to members on the days of meeting].

1. Resolution touching changes in the ministry of the churches caused by death, and the call to young Christian men for consecration to ministerial service.
2. Resolution on Congregational and District Organisations for the support of the Church-Aid Society.
3. Resolution on lay preaching in the Congregational body.
4. Resolution on the centenary of Sunday-schools.

FRIDAY, MAY 14th. The ASSEMBLY will meet in the MEMORIAL HALL, at 10 a.m. After praise and prayer, the following order will be observed:

1. Resolution on the spirit of contemporary life in its relation to the simplicity of Christian living.
2. Paper on the Congregational Ideal, and the actual life and work of Congregational Churches.
3. Resolution on the claims of the Colonial and the Irish Evangelical Societies.
4. Resolution on the results and lessons of the recent Parliamentary election.

The Rev. T. Jones, formerly of Swansea, and the Rev. W. H. Lawrence, of Melbourne, are expected to be present as representatives of the Congregational Union of Victoria, and to address the Assembly on Tuesday morning.

The Galleries of Westminster Chapel and the Memorial Hall will be open to visitors, the Body of the Chapel and Hall being reserved for visitors.

Westminster Chapel, St. James's-street, Westminster, is within ten minutes' walk of Victoria Railway Station, and five minutes from the St. James's-park Station of the Metropolitan District Railway.

ALEXANDER HANNAY, Secretary.

Memorial Hall, April 28, 1880.

London Missionary Society.

ANNIVERSARY SERVICES, MAY, 1880.

SABBATH, MAY 9.—SERMONS in the various Metropolitan Chapels.**MONDAY, MAY 10.—1. Morning.**—Prayer Meeting, for one hour, in the Board-room of the Mission House, Blomfield-street, specially to implore the Divine blessing on the several Services of the Anniversary, at Ten o'clock.**2. Afternoon.**—The Annual Meeting of Directors will be held at the Mission House, Blomfield-street, at Three o'clock.**WEDNESDAY, MAY 12.—1. Morning.**—In Christ Church, Westminster-bridge-road (Rev. Newman Hall's). The Annual Sermon will be preached by the Rev. Donald Fraser, D.D., Moderator of the Synod of the Presbyterian Church of England. Service to commence at Eleven o'clock.**2. Evening.**—In Westminster Chapel, the Sermon to Young Men and Others will be preached by the Rev. J. Guinness Rogers, B.A. Service to commence at seven o'clock.

No Tickets required for the Sermons.

THURSDAY, MAY 13.—Morning.—The ANNUAL GENERAL MEETING of the Members of the Society will be held in Exeter Hall, to appoint a Treasurer, Secretaries, and Directors; and to receive the Annual Report, with Audited Accounts. The Chair will be taken at Ten o'clock by JOHN KEMP-WELCH, Esq., J.P., Treasurer of the Society.

The following gentlemen, with others, will take part in the proceedings:—Rev. Dr. ALLON, Rev. EUSTACE CONDER, M.A., Rev. S. McFARLANE, Missionary, returning to New Guinea; Rev. J. RICHARDSON, Missionary from Madagascar; Rev. F. TRESTRAIL, Chairman of the Baptist Union; and S. D. WADDY, Esq., Q.C.

Tickets for the meeting at Exeter Hall may be obtained at the Mission House, Blomfield-street, London-wall.

ROBERT ROBINSON, Home Secretary.

Mission House, Blomfield-street, April 29, 1880.

London City Mission.

THE 45th ANNUAL MEETING will be held in EXETER HALL, on THURSDAY, the 6th of May, 1880. The chair to be taken (D.V.) by Sir WILLIAM MUIR, K.C.S.I., at eleven o'clock precisely.

Speakers:—Sir THOMAS CHAMBERS, Q.C., M.P., Recorder of London; Rev. BURMAN CASSIN, M.A. Rev. D. MACKAY, Rev. J. JACKSON WRAY, Rev. F. A. C. LILLINGSTON, M.A., and the Rev. MARMADUKE C. OSBORN.

British and Foreign Bible Society.

SEVENTY-SIXTH ANNIVERSARY.

THE ANNUAL SERMON IN WESTMINSTER CHAPEL will be preached next SUNDAY EVENING, MAY 2, by the Rev. W. FLEMING STEVENSON, M.A., of Dublin, Author of "Praying and Working." Divine Service to commence at half-past Six o'clock.

The ANNUAL SERMON IN ST. PAUL'S CATHEDRAL will be preached next TUESDAY Afternoon, MAY 4, by the LORD BISHOP of SODOR and MAN. Divine Service to commence at Four o'clock.

The ANNUAL MEETING in EXETER HALL, on WEDNESDAY, MAY 5, will be addressed by His Grace the ARCHBISHOP of CANTERBURY, Vice-President (if possible), the LORD BISHOP (Designate) of LIVERPOOL, S. D. WADDY, Esq., Q.C., the Rev. Dr. MANNING, Secretary of the Religious Tract Society, the Rev. A. E. MOULE, B.D., of the Church Mission, Ningpo, and the Rev. W. G. LAWES, of the London Mission, New Guinea.

Chair to be taken by the EARL of SHAPTESBURY, K.G., at Eleven o'clock. Tickets to be obtained at the Society's House, 140, Queen Victoria-street, E.C.

WALTER J. EDMONDS, } Secretaries.
CHARLES E. B. REED, }

Society for the Liberation of Religion from State-Patronage and Control.

THE TRIENNIAL CONFERENCE will be held in London on THURSDAY and FRIDAY, the 10th and 11th of JUNE. PUBLIC MEETING on FRIDAY, JUNE 11.

Particulars relative to the appointment of Delegates and other arrangements may be obtained by addressing the Secretaries, 2, Serjeants'-inn, Fleet-street, London.

Congregational Church-Aid and Home Missionary Society.

THE ANNUAL MEETING of this Society will be held in the MEMORIAL HALL, Farringdon-street, on TUESDAY EVENING, MAY the 11th, at Half-past Six o'clock.

The chair will be taken by HENRY LEE, Esq., M.P.

The meeting will be addressed by the Revs. R. BRUCE, D.D., of Huddersfield; H. H. CARLISLE, LL.B., of Southampton; and S. PEARSON, M.A., of Liverpool; and A. COMMON, Esq., J.P., of Sunderland.

EDWIN J. HARTLAND, Sec.

Congregational Total Abstinence Association.

MAY MEETING ARRANGEMENTS, 1880.

ANNUAL BUSINESS MEETING, MEMORIAL HALL, Farringdon-street, MONDAY, MAY 10, at 7.30. EDWARD BAINES, Esq., of Leeds, President, in the chair.**ANNUAL CONFERENCE, WESTMINSTER CHAPEL LECTURE HALL, TUESDAY, MAY 11th, at 2.30.** SAMUEL MORLEY, Esq., M.P., Treasurer, in the chair. Short addresses by Dr. Ridge, R. Hae, and F. Smith, Esqs., on Temperance Societies and Bands of Hope in connection with our Churches, to be followed by a general discussion.

N.B.—On TUESDAY lunch will be provided for members at 2 o'clock at Westminster Chapel Rooms. Non-members may be supplied with lunch tickets on application to the Hon. Secs. on or before MAY 5th, at Three Shillings each. No tickets can be sold on the day of the morning.

GEO. M. MURPHY, } Hon. Secs.
G. B. SOWERBY, Jun., }
45, Great Russell-street, W.C. }

THE MAY MEETINGS.

THE

Nonconformist and Independent.

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Arrangements have been made for Full Reports and Sketches as follows:—

Thursday, May 6.

BAPTIST MISSIONARY SOCIETY,
BAPTIST UNION—ADJOURNED MEETING,
WESLEYAN MISSIONS,
BRITISH AND FOREIGN BIBLE SOCIETY,
AND OTHER ANNIVERSARIES.

Friday, May 14.

RELIGIOUS TRACT SOCIETY,
SUNDAY SCHOOL UNION,
CONGREGATIONAL UNION—FIRST SESSION,
LONDON MISSIONARY SOCIETY, &c.

Thursday, May 20.

CONGREGATIONAL UNION—ADJOURNED SESSION,
CONGREGATIONAL CHURCH-AID SOCIETY,
PEACE SOCIETY, &c.

The above four numbers will be enlarged as required to afford space for full reports, and will be sent by post on the receipt of Two Shillings in stamps.

Advertisements to be inserted in all the numbers should be arranged for at once, and sent early to insure insertion.

Orders received by the Publishers.

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National Temperance League.

THE ANNUAL MEETING will be held in EXETER HALL, on MONDAY, May 3, at 6.30 p.m. The Right Rev. the LORD BISHOP of BEDFORD will preside; and the meeting will be addressed by the Rev. A. B. GROSART, LL.D., Rev. PETER THOMPSON, Rev. J. R. WOOD, Colonel GEORGE G. ANDERSON, JOHN ANDREW, Esq.; C. KEGAN PAUL, Esq.; JOHN THOMPSON, Esq., M.D.

Admission free. Tickets for reserved seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

National Temperance League.

THE ANNUAL SERMON will be preached in the METROPOLITAN TABERNACLE, Newington (Rev. C. H. Spurgeon's), on SUNDAY, May 2, by the Rev. GEORGE GLADSTONE, of Glasgow. Service to commence at Three o'clock.**The Asylum for Fatherless Children, Roeham, near Croydon.****DR. PARKER** will preach a SERMON on behalf of this Charity at the CITY TEMPLE, on THURSDAY, the 6th of MAY. 250 children from the Asylum will attend, and take part in the Choral Services. Service to begin at 12 o'clock.

Office, 6, Finsbury-place South, E.C.

Balham and Upper Tooting Congregational Church.**THE LECTURE HALL**, forming the first part of the New Church in the Upper Tooting main road, near Balham Railway Station, will be OPENED on THURSDAY, MAY 6th, when a SERMON will be preached by the Rev. E. CONDER, of Leeds. Service to commence at 3 o'clock. A PUBLIC MEETING will be held in the same building at 7 o'clock, when several ministers and other gentlemen are expected to deliver addresses.

Irish Evangelical Society.

THE ANNUAL MEETING will be held in the MEMORIAL HALL, on WEDNESDAY, MAY 12.

Sir CHARLES REED, M.P., will preside. Addresses will be delivered by the Revs. Dr. McAUSLANE, J. JACKSON WRAY, W. FOX, of Cork, and S. J. WHITMEE, F.R.G.S., of Dublin.

Turkish Missions Aid Society.

A PUBLIC MEETING will be held (D.V.) in WILLIS'S ROOMS, King-street, St. James's, on FRIDAY, APRIL 30, 1880.

The chair will be taken at twelve o'clock (noon), by the Right Hon. the EARL of SHAPTESBURY, K.G. (President of the Society). The Rev. H. W. WEBB PEPLER, B.A.; the Rev. MURRAY MITCHELL, D.D.; the Rev. J. S. BLACKWOOD, D.D., LL.D.; R. N. FOWLER, Esq., M.P.; Admiral FISHBOURNE, R.N., C.B.; and other friends of the Society are expected to address the Meeting.

The Rev. S. C. EWING, Missionary at Alexandria, Egypt, will give interesting information.

Society for the Suppression of the Opium Trade.

THE ANNUAL PUBLIC MEETING will be held (D.V.) on FRIDAY EVENING, MAY 7, 1880, in the Large Hall of the CANNON-STREET TERMINUS HOTEL.

The Chair will be taken by the Right Hon. The EARL of SHAPTESBURY, K.G., at Seven o'clock.

Mr. Alderman R. N. FOWLER, M.P.; J. W. PEASE, Esq., M.P.; the Rev. Professor LEGGE, D.D., LL.D., formerly of London Missionary Society, Hong-Kong; the Rev. ARTHUR E. MOULE, Church Missionary Society, Hangchow; the Rev. S. WHITEHEAD, formerly of Wesleyan Missionary Society, Canton, will address the meeting.

CHARLES CAMERON, Esq., M.D., LL.D., M.P.; Sir HARRY VERNER, Bart., M.P.; JAMES L. MAXWELL, Esq., M.D., English Presbyterian Missionary Society, Formosa; and Rev. J. MCCARTHY, China Inland Mission, have also kindly promised to take part in the proceedings.

Your attendance is earnestly requested.

Raleigh Memorial Church.

THE MILTON-ROAD CHURCH, Stoke Newington, the Rev. J. Johnston, Pastor, the first branch church originated under the ministry of the late Dr. Raleigh, at Hare-court Chapel, is about to erect a large permanent building for the increasing wants of the neighbourhood, and at a meeting of the committee, R. Sinclair, Esq., in the chair, it was resolved to designate it "THE RALEIGH MEMORIAL CHURCH." Arrangements are being made for the laying of the Memorial-stone, of which particulars will be advertised shortly.THOS. BLOWER, Hon. Sec.
64, Milton-road, Stoke Newington, N.

Women's Suffrage.

A NATIONAL DEMONSTRATION of WOMEN in ST. JAMES' HALL, Piccadilly, THURSDAY, MAY 6, 1880, to support the claim of Women Ratepayers to the Parliamentary Franchise.

Doors open at 7 p.m. The chair to be taken at 8 p.m. by the Viscountess Harborton. Mrs. Garrett Anderson, M.D., Mrs. Arthur Arnold, Miss Becker, Miss Caroline A. Biggs, Miss Buss, Miss J. E. Cobden, Miss Jessie Craigen, Mrs. Llewelyn Davies, Mrs. Du Morgan, Mrs. Ashton Dilke, Miss Downing, Miss Rhoda Garrett, Mrs. Thomas Hare, Mrs. Ashworth Hallett, Mrs. Hoggan, M.D., Mrs. A. W. Hunt, Mrs. Ramsay Lyle, Mrs. Masson, Mrs. Duncan McLaren, Mrs. Chas. McLaren, Mrs. Lucas, Mrs. Merington, Mrs. Fenwick Miller, Mrs. Peterson, Mrs. Pfeiffer, Mrs. Humphrey Sandwith, Mrs. Scholefield, Miss L. Stevenson, Miss Emily Sturge, Mrs. Oliver Scatterdell, Miss Anna Swanwick, Mrs. Surr, Miss Helen Taylor, Mrs. P. A. Taylor, Miss Tylour, Mrs. Thomasson, Miss Tod, Mrs. Webster, Mrs. Benjamin Whitworth, and other ladies are expected to be present.

Admission, Ladies free to all parts of the Hall. Tickets for reserved and numbered seats to be had on early application to the Office, 64, Berners-street, W. Gentlemen to the Gallery by Ticket, 2s. 6d. each.

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THURSDAY, APRIL 29, 1880.

THE NEW CABINET.

A BRILLIANT success has its own attendant difficulties. Absolute power means weighty responsibility, as Mr. GLADSTONE has found during the last few days. His elevation to the Premiership, which was foreseen to be inevitable by all clear-headed politicians, was not secured so immediately as eager Liberals anticipated; and when the hopes of the party had been fulfilled, and the seal thus set upon their triumph, the difficulties of Mr. GLADSTONE began. It was comparatively easy to settle a few of the principal appointments, and so far as appears, no petty personal jealousies have delayed the completion of the Cabinet. But there are necessarily many points to be considered before the different places in that important body are allotted. The susceptible feelings of others besides aspirants to office have to be consulted; the feeling of the party in relation to individuals cannot be ignored, and the general effect on the country has to be taken into account. We have known in former times of objections to certain names on the part of the Court, which it has neither been possible nor desirable to defy. The task of a Premier is seldom an easy one, and it certainly is not made less difficult for Mr. GLADSTONE by the special circumstances of the case. With materials out of which two Cabinets of acknowledged ability might easily be constructed, with a party whose union can only be maintained by a fair consideration of the legitimate expectations of both its sections, and with hostile feelings in high quarters which need to be conciliated, his position has not been very enviable. That individual ambition has been wholly suppressed would be too much to assert; but it may be truly said that the example of Lord GRANVILLE and Lord HARTINGTON, the conduct of both of whom is beyond all praise, has had its effect upon others in humbler positions. But the subordination of personal feeling could not be so far extended as to include indifference to the due representation of opinions. It is on this point that temporary difficulty arose, with consequent delay. As to the details there is no definite information, and it is idle to take notice of the thousand-and-one rumours which were circulated from hour to hour, and many of which were nothing more than the creations of the imagination of too excitable partisans. The old Whigs have always exhibited such remarkable ingenuity in appropriating to themselves the spoils of victory, though their Radical allies may have borne the brunt of the battle, that it is not surprising that popular suspicion has credited them with a like skill on the present occasion. It seems so much the natural order of things that Radicals should fight and Whigs should rule, that it may have been too readily assumed that this not very satisfactory division of functions was contemplated once more. It is quite possible that the suspicion was unfounded. At all events, if there was any intention to exclude advanced Liberals from the Cabinet it has been abandoned, and the new Ministry will be all the stronger because of the more comprehensive character which has been given to it.

The advanced Liberals have acted wisely for the interests of the party at large, by the stand they have taken. A Cabinet without one of their number in it would have been incomplete, and would have had to face a certain amount of discontent which, if stifled, would still have been an element of disunion at its very commencement. It is true that Mr. BRIGHT would have been in the Ministry, and there are those who think that his presence there ought to have satisfied even the most advanced members of the party. But to reason thus is to ignore facts which must be fairly weighed, if we are to form a sound political judgment. There

is a young Liberalism (we use the term for lack of a better), which Mr. BRIGHT cannot be said to represent. Possibly there are few principles which it holds which Mr. BRIGHT would not accept, few measures it advocates which he would not desire to see passed; but the younger men have been trained amid different surroundings, and they look upon the field of battle with very different sentiments. Mr. BRIGHT was brought up in days when Toryism was very powerful, and has had the satisfaction of witnessing a series of reforms, many of which seemed at the beginning of his political life too much even to hope for. There is no disposition on his part to preach the doctrine of finality. He is as much the champion of reform to-day as in those times of keen struggle when he was prominent in what were thought at the time to be the "forlorn hopes," who assailed the strongholds of religious intolerance, of commercial injustice, and political inequality; but, having seen the triumph of free trade, the abolition of church-rates, the extension of political power to the masses of the people, and the disestablishment of the Irish Church, he naturally dwells fondly upon those great achievements, and, while desirous to see the work of civil liberty and religious equality, is possibly disposed to check eagerness, which may seem to him excessive, on the part of a younger generation who desire to carry still further the work of their fathers. Mr. BRIGHT himself is likely to be stronger if he has by his side in the Cabinet representatives of the more energetic school, who agree with him in principle but who are more hopeful in spirit. At the Council Board he will meet plenty of men to strengthen the moderating influences which advancing years and the satisfaction derived from the accomplishment of a great work must exert. The presence of those of another temper will be a gain even to him. Besides, it must not be forgotten that the Liberalism which is dominant in the constituencies, and which has won the recent victory, is not represented by Sir WILLIAM HARCOURT, or even Mr. CHILDERS, still less by Lord SELBORNE, the Duke of ARGYLL, or Lord NORTHBROOK. The Marquis of HARTINGTON and Mr. FORSTER understand it better, but it will hardly be contended that either of them is in full sympathy with the democratic tendencies the force of which they may estimate more correctly than many of their colleagues. Mr. GLADSTONE, with that marvellous instinct which he possesses, has proved that he knows how to touch the popular conscience and heart, and the people will repose strong confidence in an Administration whose policy he inspires and guides. But there has been no attempt to conceal the fact that all possible care has been taken to provide him with a counterpoise, and it was surely desirable that there should also be in the Cabinet some who, being themselves in sympathy with the more popular section of the party, should let its wishes be fully understood.

For ourselves, we anticipate the action of the new Ministry without any misgiving. We do not say that every one of the appointments commends itself to our judgment; and in relation to that of the Marquis of RIFON particularly, we can only confess our surprise, and hope that the event may justify a choice for which we fail to discover any sufficient reason. The Viceroy of INDIA wields a power as absolute as that of a continental despot, and the man who has that trust committed to him at a time of such difficulty as the present, need be a statesman of no ordinary calibre. What evidence the Marquis has given of the necessary ability, we know not; but those who have more intimate acquaintance with him, and who have appointed him to this post, must have discovered in him qualities of which the world at large knows nothing. But any objections of this kind do not interfere with the hearty allegiance we give to the GLADSTONE Ministry. That Mr. GLADSTONE is its head, is itself a sufficient title to our confidence. He will certainly have very much to do in order to maintain his own reputation and to extricate our national affairs from the muddle in which he finds them. His aim will be to make his second Administration even more memorable than the first, and we believe, if Providence continues his unparalleled energy and spirit for but a few years, he will do it. At first there will be enough to do in repairing the injuries accruing from the BEACONSFIELD policy. But even this will necessitate large measures of financial reform, and that these will be undertaken we have the best possible guarantee in Mr. GLADSTONE's acceptance of the Chancellorship of the Exchequer. No appointment could have been more popular or more full of promise. The position will entail great labour on the veteran statesman, but to him this seems to us a recommendation. To the Liberal party it is eminently satisfactory that, as Chief of the Ministry, he should give the tone to its general policy, while as head of the financial department he finds scope for the display of abilities in which he is unrivalled.

The events which are the natural sequence of the General Election are a "thrice-told tale;" and the political world has almost forgotten that, after the formal resignation of the BEACONSFIELD Administration, Lord HARTINGTON was sent for by the QUEEN, and made such representations to HER MAJESTY as required that he should return to town and take council with his colleagues. On Friday morning his lordship, in company with Earl GRANVILLE, proceeded to Windsor Castle, and, as the result of their visit, Mr. GLADSTONE was summoned the same evening and kissed hands on his appointment as First Lord of the Treasury and Chancellor of the Exchequer—the exact position occupied by the right hon. gentleman on his resignation in 1874. Mr. GLADSTONE, whose energy seems exhaustless, is resolved to undertake the management of the national finances as well as undertake the duties of First Minister of the Crown. There is abundant evidence how entirely his acceptance of the Premiership responded to the expectations of all classes of HER MAJESTY's subjects.

The task of forming a new Liberal Administration has evidently been very onerous. The claimants, or, at least, the eligible candidates for offices were many—far beyond the resources of the PRIME MINISTER. Five days have been spent in political negotiations and interviews, and, although the actual Cabinet is complete, or nearly completed—many appointments have, at the time we write, still to be made. Earl GRANVILLE returns to the Foreign Office, for which his eminent personal qualities, diplomatic skill, and great experience, had marked him out. Lord HARTINGTON chose, or was induced to accept, the onerous position of Secretary of State for India rather than that of War Minister. Lord NORTHBROOK has not been tempted to return to India as Viceroy, but has undertaken the duties of First Lord of the Admiralty, while Mr. CHILDERS goes to the War Office. Lord SELBORNE returns to the woolstack; Lord KIMBERLEY has accepted the seals of the Colonial Office; Sir WILLIAM HARCOURT undertakes the difficult duties of Home Secretary, and Mr. BRIGHT has a seat in the Cabinet as Chancellor of the Duchy of Lancaster, the actual duties of which are light. In accordance with general expectation, Mr. W. E. FORSTER has been appointed Chief Secretary for Ireland—an appointment which meets with general approval on the other side of St. George's Channel. The health of Lord SPENCER is too delicate to admit of his return to Dublin as Lord Lieutenant, and he will occupy the comparatively quiet position of President of the Council.

The twelve seats in the Cabinet Council are filled. In the last Liberal Government there were fifteen, but it is understood that Mr. GLADSTONE has decided to limit the number to thirteen. This last seat has been the object of protracted negotiations, the PREMIER being ready to recognise the claims of the Advanced Liberals, and to choose either Mr. CHAMBERLAIN or Sir CHARLES DILKE. The decision is understood to have been, for reasons not yet made public, in favour of the former. Whether the Right Hon. JOSEPH CHAMBERLAIN undertakes (as we hope) the onerous duties of Vice-President of the Council—that is, the virtual direction of the Education Department—or presides at the Board of Trade, he is to become a Cabinet Minister, his friend and colleague, Sir CHARLES DILKE, becoming Under Secretary of State for Foreign Affairs, for which his knowledge and experience eminently fit him. The appointments to offices outside the Cabinet are as yet matter for conjecture. But they include those of the Local Government Board and the Post-Office.

The formal change of Ministry was completed yesterday, when the outgoing and incoming advisers of the Crown went down to Windsor in separate special trains, the former to resign, and the latter to receive, the seals of office and "kiss hands." Everything has proceeded in regular order, and, whatever her personal preferences, the QUEEN has faithfully adhered to constitutional prescription during this trying crisis. This afternoon the new Parliament will assemble, the House of Commons to choose a Speaker—Mr. BRAND being, of course, re-elected—and to enter upon the tedious process of "swearing-in." Meanwhile new writs will be moved for the Ministers whose seats are vacated by acceptance of office, Sir W. HARCOURT being, apparently, the only one threatened with opposition. When the Parliamentary preliminaries have been completed there is to be an adjournment over the Whitsun recess, and on the 20th of May—the new Government having had a considerable interval to frame their policy for the Session—both Houses will meet for the despatch of business. On the preceding or following day Lord BEACONSFIELD will emerge from retirement to address the Members of his Conservative supporters, and, possibly, to announce his abdication of the leadership of the party.

LONDON CONGREGATIONAL UNION.

THE annual meeting of the London Congregational Union was held at the Memorial Hall, on Tuesday afternoon last, Mr. Henry Wright in the chair. The proceedings commenced with the singing of a hymn, after which the Rev. G. D. Macgregor offered prayer.

The Rev. A. MEARNS (the Secretary) read the seventh annual report. It stated that the Union had suffered from the commercial depression that had prevailed of late, but the committee were pleased to report progress. Twenty-one weak churches had received aid during the year. The membership of these churches was reported to be 1431; the average attendance on Sundays 3770, and on week days 640. The Sunday-schools had 325 teachers and 3803 scholars, with an average attendance of 2936. The voluntary contributions for ordinary purposes—namely, the support of the ministers and incidental expenses—amounted to £3344 9s. 1d., and for missions and benevolence to £590 9s. 2d., making a total of £3934 18s. 3d., an amount which yielded an average contribution of £2 15s. per member. The Committee had undertaken the erection of a Mission Church in the neighbourhood of Fetter-lane, and had readily obtained a grant of £50 from the Union to aid them in the work. It was necessary in this district to find larger Sunday-school accommodation. The congregation at Ponder's End claimed the sympathy of the Union by reason of their having had to surrender their chapel to a new proprietor of the estate, having been compelled to worship in their day-school premises, the lease of which would expire five years hence. The change had acted unfavourably upon the congregations. The church at Winchmore-hill had made satisfactory progress, but owing to the slowness of the growth of the population in the neighbourhood, and the majority of the present congregation being in humble circumstances, it still required assistance from the funds of the Union. The Rev. J. W. Rogers, B.A., of New College, who succeeded the Rev. J. Chew in the pastorate of South Hackney Congregational Church, reported that during the few months he had held the pastorate, the chapel had been gradually filling, and that the congregation were looking forward to the building of a new and permanent structure before long. The Rev. Joseph Steer, of Tottenham High Cross Church, reported progress. The debt had been reduced by £500 during the year, £267 representing the contributions of the congregation. They only asked £260 this year, whereas the grant last year was £125. In reference to the church in Orange-street, Leicester-square, although the arbitration took place in January, 1878, the award had not yet been carried out. The committee were led to suppose that an application had been made to the Charity Commissioners, and so reported a year ago. In January of this year, finding that no such application had been made, the committee expressed its deep regret and great surprise, and at once called a meeting of the new trustees, when it was decided to take the matter into their own hands, and an application was at once forwarded to the Charity Commissioners, in view of an early settlement. The committee had agreed to continue the grant until the decision was known. Since then, the Rev. A. R. Gregory had undertaken the work at Orange-street, and the results had been very satisfactory. The Rotherhithe Church, in addition to the sums raised for ordinary church purposes had obtained £350 towards liabilities incurred in erecting galleries, &c. The church now numbered 160, and there were over 400 children in the Sunday-school. The Rev. W. Edwards reported that the neighbourhood in which he laboured, at Bromley-by-Bow was deteriorating from two causes—namely, the removal to the suburbs of many residents, and the practice of letting the majority of the houses in tenements. During the year employment had been scarce from local causes, and all the churches in the district had had enough to do to hold their own. The congregation had, however, somewhat increased of late, and nineteen had been added to the church. Islington Chapel was re-opened on April 28, by the late Rev. Dr. Raleigh, and the Rev. Robert Berry had been called to the pastorate. The church, though few in number, was thoroughly united, and ready to work earnestly, and full of hope for the future. Four weeks ago there were no seatholders; now upwards of eighty sittings were let, and already several persons had signified their desire to unite with the church. The Rev. Geo. Walker, B.A., who has been labouring for a year at Twickenham, reported a steady increase in the attendance at public worship, and announced the commencement of a Sunday-school with six good teachers, a minister's Bible Class, Bible readings for working people, and a Dorcas Society. There were many encouraging signs. The committee, in their report, express their satisfaction with this department of work. It was not too much to say that every one of these churches was doing all that might be expected of it; and taking numbers and

other circumstances into account, they would compare not unfavourably with other churches not receiving help. Their desire and readiness to bear their own burdens as far as they could gave a strong claim for sympathy and help, and the missionary character of those churches, both in their work and influence, very greatly strengthened their claim. In regard to the mission work in East London, three of the four agents, assisted by the Union, and formerly supported by the East London Congregational Association, had continued their labours during the year. The Bible-woman who laboured so successfully in Whitechapel had resigned; but a portion of the work would be carried on by Mr. Francis, under the superintendence of the Rev. J. Thomas, B.A. The Rev. T. J. R. Temple (pastor of the Mission Church, Sydney-street, Bethnal-green) reported an addition to the church of twenty-three members during the year, making the present number in fellowship 113. The Sunday-school numbered 300 children, and £140 had been raised by the people for all purposes during 1879. The Rev. E. S. Schnadhorst reported that during the last twelve months the whole locality of North Bow had been systematically visited several times, and that the fruits of much earnest and diligent toil had never been so apparent and gratifying as during the past year. There had been the development of spiritual force in many directions far beyond his most sanguine expectations. In regard to the Bromley district, Mr. T. Swayne, during 1879, had devoted 514 hours to his work, had paid 124 visits, and 195 additional to sick and dying persons, and he had also made 768 calls, given away 1,936 religious tracts, held 80 divine services, had succeeded in getting sixty children sent to Sunday-school, and had persuaded forty-seven adults to attend a place of worship.

Mr. SWAYNE spoke of the year's work as the most encouraging he had ever had. The committee would commend these quiet unobtrusive toilers among the masses to the prayers and sympathies of the members of the Union. The report then dealt with the new movements and sites at Lavender-hill, Sidcup, Highbury-quadrant, Ebenezer Chapel, St. George's-in-the-East, Beckenham-road, East Dulwich, Stoke Newington, Upton-park, Carlisle Chapel, Kennington, Loampitvale, and West Kensington, the operations in regard to which were reported satisfactory. The income during the past year was £4,610 16s. 3d., as against £2,554 17s. 4d. in 1878, £2,052 14s. 10d. in 1877, and £1,472 17s. 7d. in 1876. The large increase last year was mainly owing to the special appeal in connection with the Church-Aid Society, but even now it was not half what the committee had been aiming at from the first—namely, £10,000 a year. While expressing gratitude to God for the past, the committee desired to press their claims with greater urgency upon the churches that had not yet helped, and asked from those who had made collections a much larger liberality. The report concluded with a touching allusion to the death of the Rev. Dr. Raleigh, who had been one of the best friends of the Union, and was its chairman in 1877, and at the time of his death a member of the committee.

On the motion of the Rev. A. McMillan, seconded by the Rev. E. Jukes, the report was adopted, and ordered to be printed and circulated.

The Rev. A. HANNAY moved, and Mr. W. HOLBORN seconded, that the cordial thanks of the Assembly be given to the Rev. J. G. Rogers, B.A., for the services rendered by him as chairman of the Union during the past year.

The motion was carried by acclamation.

Rev. J. G. ROGERS suitably replied, and moved:—

That the members of this Union, with a deep feeling of sorrow at the unexpected removal by death of their beloved friend and brother, Rev. Dr. Raleigh, desire at this earliest opportunity to place on record their sense of the eminent services he has rendered, not only to the church of which he was pastor, or even to the churches of his own denomination, but to the Christian Church at large. They devoutly recognise the grace of God which was manifest as much in his high spiritual qualities as in his great intellectual endowments. They gratefully record the benefit which has accrued to this Union from his nobility of character, and the rare eloquence with which he advocated its principles, the fidelity and ability with which he discharged the responsible duties of its chairman, and the wise and moderate influence which he introduced into its councils. They assure his bereaved family and church of their sincere Christian sympathy, and commend them to the care of that heavenly Father, whose consolations abound in all time of our tribulation.

The motion was seconded by the Rev. ROBERT MACBETH, and carried unanimously.

Mr. Albert Spicer was appointed treasurer, and the Rev. Andrew Mearns, secretary of the Union for the ensuing year. Members of the committee were re-appointed and others elected in place of those retiring under rule 8.

On the motion of Rev. W. ROBERTS, seconded by the Rev. J. PATE, the committee was granted power to fill up any vacancies that might occur.

On the motion of the Rev. S. HEBDITCH, seconded by the Rev. Dr. KENNEDY, the Rev.

John Nunn was appointed chairman of the London Congregational Union for 1881.

On the motion of Mr. W. M. SMITH, seconded by the Rev. J. H. HOLLOWELL, twenty delegates were appointed to the Church Aid Society, ten being ministers and ten laymen.

After a hymn had been sung, and the benediction pronounced, the proceedings terminated.

EVENING MEETING.

In the evening a public meeting was held. There was a fair attendance. The chair was again taken by Henry Wright, Esq., J.P. A hymn having been sung, prayer was offered by the Rev. Edward White.

The CHAIRMAN, after expressing his acknowledgments for his election to that office, said: The occasional occupation of the chair by one not officially connected with the sacred office would manifest to the world the reality and completeness of the union which existed between the minister and the people. He was following in that office a succession of godly men, who had rendered distinguished services not only to the churches of London, but to their Union in particular. He had only to mention the name of his predecessor, the Rev. J. G. Rogers—(applause)—whose eminent services they had so gracefully acknowledged that afternoon, and to call to their remembrance the extraordinary labours he undertook, and the marked success which attended them. The chairman, during his term of office, might sometimes render important services to the Union, as Mr. Rogers had done, but the position the Union now enjoyed had been attained by the wisdom and devotion of its treasurer, the zeal of its present and its former secretary, and the hearty co-operation of the council. He wished now to call their thoughts from the exciting scenes and labours of the past weeks to the consideration of the condition of London, and its claims upon their churches and themselves. The care of London was entrusted to many hands; its health to the Corporation and the Board of Works. These bodies superintended the formation of new neighbourhoods and streets and sewers, with the oversight—though not yet the management—of the gas and water. (Laughter.) The education of the young was entrusted to the School Board, which did its work with so much advantage to the community. Their lives and property were in the guardianship of the police. But the spiritual interests of that great aggregate of human beings was committed by God to His Church; and upon the life and health possessed by its different sections, upon their intelligence, self-denying zeal and sympathy with the Lord Jesus Christ in the good object which brought Him from heaven to earth, depended the present and eternal interests of their own and succeeding generations. What was London? Some thought of it as the centre of commerce, not of England only, but of the world; some, as the seat of fashion, gaiety, and pleasure, regarding the London season as the most interesting and exciting of all seasons. The monarch held her Court in London, and gathered round her the representatives of the most powerful nation in the world, the aristocracy, rank, talent, wealth, and influence from the United Kingdom and the Colonies. In London the High Court of Parliament carried on its deliberations, and the High Court of Justice discharged its duties, and politicians and men of literature, science, and art, had their places of resort. Here, too, all the great religious and philanthropic societies carried on their beneficent operations. The traveller in the United States was constantly told of the rapid growth of their cities, such as Chicago and St. Louis. The Americans regarded the increase of population as outward and visible signs of wealth, power, and all true greatness. London was increasing at an appalling rate, and Englishmen spoke of it sometimes with alarm, and usually with a feeling of depression, but never with boasting, for that meant the deterioration of the air they breathed, the increase in the crowding of the streets, and of the difficulty of locomotion, and the diminishing of the chances of many people seeing the hedgerows, or listening to the song of the lark. The burials and deaths of the inhabitants were carefully registered, and the necessity was continually impressed upon them of decreasing the death-rate. The object of the London Congregational Union was to diminish by all means in its power, the sins and sorrows, and to increase the well-being, of the great community, through their churches, ministers, and members, and thus to diminish the spiritual death-rate. Was that not worthy of their increasing efforts and greatest self-denial? Until the last few years the churches of their faith in London had carried on their holy toils in isolation, which had a tendency to make the strong churches independent and selfish. Nothing was easier than for a congregation enjoying the teaching and oversight of some eminent pastor to forget how many were without their religious privileges. The churches in the east then knew very little of those in the west and the south. The officers and members of the churches knew little of each other, and of what was being done. But the seven years' labour of the Union had altered this indifference, which had given place to a generous appreciation of the labours

of love, and to hearty mutual sympathy. They had become united, through the Church-Aid Society, with all the other churches of the land. This was the happy result of an intelligent and persistent effort to fulfil a Christian duty, and enjoy a Christian privilege. London increased yearly, by a constant inflow of the best blood of the country, and the London churches were indebted to the country for some of their best members—Sunday-school teachers and deacons, and ministers, who, as a rule, began their services under more favourable conditions in the country. But in the transition many members were lost through isolation. On the other hand, their young men were continually going forth in the pursuit of business to the ends of the earth, and they would find everywhere members of their churches. Their churches ought to be spiritual homes to all who came to them, and the instructions from the pulpit ought to be so impressive and helpful that those who left might take away such convictions of duty as should not be affected by change of clime. And the country in its turn was bound to London by many ties, every town and village being here represented; and those who had gone forth to India, China, Canada, and Australia, turned their thoughts to London as to the heart of England. London was not exclusively the capital of the rich or the poor, but was a microcosm of the United Kingdom. Its prosperity reflected the prosperity of the world; and if this were the case with trade, it was equally true of its moral and spiritual condition. The Independent churches, which were united in their organisation, were not alone responsible for London's spiritual well-being, but that responsibility was shared by all who called themselves Christians, who were known by many different names; but it had been given to their denomination to take an important place in making London what it was. For seven years they had carried on their holy toil, at first feebly, and there had been a growth in numbers, strength, wealth, and usefulness. It had now the advantage of the entire services of their secretary, Mr. Mearns—(applause)—who enjoyed the confidence and help of all who knew him. London was now mapped out into districts, served by those who dwelt in them, and who brought the results of their investigation to a common centre, the necessities of the one becoming the care of all the rest. The theory was beautiful, but the result depended on the intelligence and means of the several bands of workers. In the seven years £12,222 had been raised and spent, and how many ministers' hearts had been gladdened, and how many churches enlarged and strengthened, and how many souls had been saved, he could not tell. Some of the churches had been brought through great difficulties, and with grateful hearts had acknowledged their obligations, and had become contributors instead of receivers. The income was still inadequate for the work the Union had to do, and they also needed consideration and sympathy. He did not envy the man who could walk along our crowded thoroughfares without feeling some interest in the people he met. How could the Union exercise the greatest influence upon the community? Each man should strive himself to become wiser and holier, then they could do much to improve the efficiency of their churches, and make them blessings in the neighbourhoods where they existed. Many churches were now exercising a mighty influence. He would remind them of what the congregation of Union Chapel, Islington, had done for its immediate neighbourhood by the erection of its costly and commodious church, by its schools, and by its various organisations. This was the latest instance of what benefits might flow from a single church unaided and uncontrolled by the State. (Applause.) Many churches were doing a similar work on a smaller scale. How many lives had been purified by the well-directed efforts of their churches in the East-end of London? It was not due to the police alone or mainly that the order which prevailed in the streets there would compare favourably with that at the West-end. The only effectual remedy for the ills of London was that which was told to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him shall not perish, but have everlasting life." One of their merchant princes a few years ago had made a vigorous effort to increase the number of Free Churches by offering to give £500 to twelve and afterwards to twenty-four new churches. His challenge had been taken up by the Chapel Building Society, and in a short time twenty-four "Morley" churches were added to those existing. (Applause.) The density of population, which narrowed the influence of individuals, provided the opportunity of proclaiming the Gospel to the multitude. Every well-ordered and united church was an incalculable blessing to its neighbourhood, and they had many churches answering that description. It was not an easy matter now to obtain suitable sites, but it must be done if the Union was to be the blessing it ought to be. Their Wesleyan brethren were setting them a noble example. (Applause.) They must never forget to rightly appreciate the importance of the Christian ministry. He bore grateful testimony to the zeal and devotion of many

who were doing much good which they would never know of till "that day." The speaker concluded by relating an anecdote of a Swiss clergyman, Dr. Cesar Malan, of Geneva, who, called to a deathbed, found the dying man rejoicing in the hope of soon being in the arms of Jesus, and learned that, unknown to him, his own preaching had been the cause of the man's conversion to God.

The Rev. WM. MARSHALL then addressed the audience on "The Life and Power of our Churches." He said that the Lord Jesus Christ, by the will of the Divine Father, had become a renewed fountain of life for fallen humanity. Christianity, believed and embodied by man, was at once a life and a power. It was a life of faith. When the Gospel was accepted, the believer appropriated Christ, and entered into vital fellowship with the Divine. This faith if cherished developed into love. The most direct fruit of faith was love, particularly when it referred to moral goodness. Christian faith was peculiarly a faith of this kind. Jesus was the all-containing gift of the Divine love, and if God gave His all when He gave His Son, Jesus gave His all when He gave Himself. Love brought Him from the Father's bosom to the manger at Bethlehem, and carried Him to Calvary and the grave. Jesus was the altogether lovely one, as well as the perfect love, and the supreme lover; and as they gazed in faith and love on His glorified humanity, they were impelled to exclaim, "Beautiful, beautiful art Thou more than the sons of men; grace is poured into Thy lips, therefore let the Lord bless Thee for ever; let the beauty of our Lord be upon us." The Divine love, thus received and reciprocated, was the essential essence of the Christian life. In love man and God came close together. By love man rose up to God, and became a partaker of the Divine nature, character and blessedness. When the Christian was wholly changed into the image of Jesus, and filled with all the fulness of God, he should be altogether like God Himself. This life of faith and love was a power in the soul of the believer himself. It filled the mind with heavenly light, and the heart with holy affection, and a spiritual and all-conquering energy, leading to an obedient service to Christ, and a helpful service to humanity. It was a power also in relation to others. Its social influence was mighty. Men took notice that a Christian had been with Jesus. He would become an active worker for Christ, and his hidden life would take outward form. The life of a tree was seen in its foliage, blossoms, and fruit. The vital power of the body revealed itself in physical activity, and the strength of mind and heart found embodiment in helpful kindness; and in like manner the life of a quickened spirit came into view in worship of God and work for humanity. Love was the most active principle in the universe, and must reveal itself. His Christlike love for man impelled the Christian to work for the good of man. He did not expect the world to be regenerated without effort, and therefore he held the truth out for others, and sought to be wise to win souls. Faith and love were dead without works. They who truly loved Christ would follow Christ's example, and work for the weal of man and the glory of God. What he had said regarding the individual was true of a Christian Church, which was a brotherhood of believers and lovers, who had pledged themselves, first to God, and then to one another, to do the Divine will. Christ's Gospel was meant to be the life and salvation of the world. How was it that the Gospel was so lifeless in the world, had borne so little fruit, and that few comparatively were persuaded to yield to it? This question demanded their most powerful attention. The world did not seem to live to any very large extent either by or for the Gospel, the affections and energies of most men being concentrated on transitory objects. The power exercised by it on those who did not dispute its claims was most limited and superficial, and the lives of many believers were characterised by a sluggish carelessness concerning spiritual realities. Was there an inherent lack of power in Christianity, or a lack of motive? No. Its power was that of Divine wisdom and love, its motives supremely great, and its ability to save and sanctify was deep as the necessities of the fallen world. It was life for the whole world, if the world would receive it. The weakness and the blame, he feared, must be sought for in the Christian Church and the coldness of Christians. God had appointed the Gospel to be spread by human agencies, and if God had then put the interests of humanity in the hands of His Church, why had the Church so signally failed to do the work? First, there was a lack among Christians of deep, personal faith in the Gospel, its necessity, its grandeur, and its power. This weak faith enkindled a languid love, and when the fires of love burned low there could be nothing like earnest, spiritual effort. There were thousands of consecrated men and women full of intelligence, faith, love, and energy; but it was still true that the Church, as a whole, was weak and inactive. It was not scepticism outside the Church which chiefly hindered the progress of the Church, but the indifference and worldliness in their own bosoms, and the lack of a fervent faith and ardent love in those who occupied their pulpits. It was not lip religion alone which could bring men

to the Saviour, but the active, every-day religion which moulded their thoughts, purified their affections, and breathed in every utterance. Internal growth and external extension were the two great things the Church had to care for, and the latter was dependent on the former. Its usefulness might be measured by its spirituality. If the sects would all enter into a noble rivalry as to which should be the humblest and most zealous in winning men to Christ, the gulfs of division would gradually lessen, and the many sheep-walks of the Christian flock across the mountains and valleys of time would lead more directly and harmoniously to the one grand and all-embracing fold in the glory-land on high. They (the Congregationalists) believed that their simple form of polity was not only scriptural in its character, but the best fitted to attain the ends for which the Church existed; but they were not sufficiently alive to the fact that there was attached to it the largest measure of individual responsibility. If they were not fettered by man-made creed, the duty of searching for and holding by Divine truth became all the more urgent and necessary. If they were not controlled by synods and presbyteries, the need of thoughtfulness and self-control was thereby increased. Congregationalism was a glorious ideal, but in reaching towards it they were surrounded by peculiar difficulties and dangers. Their freedom was their boast—a boast which had often been loudly uttered; but the privilege brought with it a mighty responsibility. The Congregational corner in the great vineyard of the Church universal had vines which bore peculiarly tender grapes, and was a corner into which the foxes were very liable to enter. Individual influence in their churches was positive and direct, and in proportion as their life was low and their spiritual power defective, they opened the way to the entrance of evil influence, worldliness, prayerlessness, inactivity, and pride. If they said less about their independence, and endeavoured to give it more earnest manifestation in faith, love, and labour, it would be better. Instead of the earnestness which was lacking, there was a great deal of unhealthy and unproductive excitement. People had a morbid desire for something new and startling. The superficial religiousness of many appeared to be little else than a refined sensationalism; and though power was desired by all churches, still frequently it was the power of numbers, wealth, and respectability that was coveted rather than the power of godliness. A great revival was needed among the brethren. How were they to get it? It must begin in the pulpit. Not how to please the people, but how to glorify God by bringing men to Christ, and making them Christ-like, ought to be the constraining motive of every preacher. The love and loveliness of the great Lover ought to be the special themes of his ministry; to quicken faith and to kindle love in the hearts of his hearers ought to be his chief object. He must preach from the Bible, and endeavour to make all his preaching lead to the Bible. But only by the constant study of God's Word could spiritual life be enriched and developed—and nothing exercised and strengthened life like labour. A wise parson would entice his people, with all necessary tact, to commit themselves to such efforts and enterprises as should provide channels for the outflow of the life of the church into the world. They wanted the Christianity which was in the church to embody itself in the world; and they wanted Christian men in all places and departments—Christian monarchs, princes, noblemen, statesmen, magistrates, merchants, workmen, teachers, editors, and Christian men and women everywhere. Let Christianity abound, its suffering would diminish, and the blessed time would be hastened, when the will of the Lord should be done on earth as it is done in heaven. The speaker concluded by giving some particulars of the work in his district. Seventeen years ago a community worshipping in an iron chapel at Cambridge Heath had invited him as minister. In three years they had built a new church at a cost of £10,000, being £7,500 in debt upon it, and eighteen months ago that debt was extinguished. They had founded a Sunday-school, and then commenced mission labours in more than one locality. The character and appearance of the people among whom they laboured were visibly improved. In connection with their schools and mission they had children's special services, bands of hope, temperance societies, clothing clubs, penny banks, cottage meetings, mothers' meetings, and a benevolent society. But they were not satisfied and were erecting a large hall at the Triangle, Hackney, to be named the Morley Hall. (Applause.) He was certain the healthiest, the happiest, and the most peaceful churches were those which were the most active and useful. (Applause.)

The Rev. JAMES KNAGGS (of Stratford), who was received with applause, said:—My friend Mr. Marshall has ably and eloquently handled a congenial theme. He has not treated us to a mere ideal picture of "The Life and Power of our Churches." It seems to me that he has drawn very largely his materials from what he has witnessed in his own ministry. There must have been no small amount of "life and power" in the Church to which he has so long and so suc-

cessfully ministered; for that church has not only grown up from the humble iron building, which was its first home, into the stately and commodious structure, which is its present sanctuary, but it has done an amount of earnest, aggressive, evangelistic work, which not many churches so young have been able to achieve. It has done its work so quietly and so unostentatiously that it is not so well known, perhaps, as it ought to be. When it gets into full possession of its new lecture hall and schools it will find suitable scope for still further development of that "life and power" which our friend has so well described. In so large and so responsible an undertaking I most heartily wish him God-speed. (Applause.) The subject that I have to follow with is, "The Development of the Life and Power of Our Churches in Aggressive Work." When Mr. Mearns asked me to undertake this task I at once begged to be excused; but, overcome by his persuasive pleading, I at last, in a moment of weakness, consented. (Laughter.) He quite got over me by saying, "Tell something about this East-end of London, and about your own work." Well, I thought that would not be very difficult; but when I consented I did not think of the trying ordeal of standing here before the assembled wisdom and worth of our London churches. But I trust you will forgive my temerity, and bear with my nervousness and weakness, while I proceed to say a few things respecting this oft-talked-about topic:—"Is there not a condition of things that urgently demands aggressive work?" Take any district of London, by a kind of random selection, and you would be sure to find an awful deficiency of religious agency and means. I will take the district in which I live and labour as a sample—perhaps a somewhat exaggerated sample—of what is to be found all over London. My church is in the populous district of Stratford. Stratford is only a district of the large parish—the largest, I believe, in England—of West Ham. It is thought the census to be taken next year will show a population of 140,000. In 1851 it was 18,000; in 1861 it was 37,000; in 1871 it was 63,000; and, as I have said, it is expected that it will be 140,000 in 1881. During last year we had an increase of 11,000 to the population. To quote an able speech on School Board work in the parish, by Mr. John Spencer Curwen, "It is just as if a town larger than Chelmsford, the capital of the county, should be put down in our midst every twelve months." About the time when the last census was taken, the editor of a local journal, in conjunction with the Rev. John Curwen, made a careful estimate, by actual counting and measurement, of the amount of church and chapel accommodation in our large parish. In a leading article on the subject that editor said, "The religious public will be surprised to hear that, notwithstanding the number of places of worship erected in the parish during the last few years, they provide accommodation for about 18,441 persons only, out of a population of 62,000—that is, considerably less than one-third." It is about ten years since that estimate was made. Since that time the population has more than doubled. What, think you, has been the increase of church and chapel accommodation to meet the increase of the population to the extent of at least 65,000, or even 70,000? Well, not more than 6,000 or 7,000. I am happy to say, however, that three new churches are likely to be built soon—one Episcopal, one Congregational, and one Baptist. At present our Congregational chapels and mission halls afford sitting accommodation for about 4,800 of a population numbering more than 130,000. My own church supplies about 1,000 of these sittings; and a lecture hall which we have lately built, in which we hold three services every Lord's-day and two during the week, supplies other 400 seats. When my church was opened thirteen years ago a great many people said it was too big by half, and that it never would be filled, as many of the other churches and chapels were then not more than half full. As the building of my church is owing mainly to the munificence of one gentleman, people used to point at it during its erection as Settle's Folly. But he was a far-seeing man—a man who had been the architect, under God, of his own fortune and success—and the generous instincts of his nature determined him to build a large place for a large parish. (Applause.) The church has been well filled—sometimes crowded—during the nearly twelve years that I have been there. Soon after I went we formed a Christian fellowship, into which we have gathered nearly 800 members. We have a Sunday-school numbering about 1,000 scholars, some 300 of whom are above fourteen years of age. I am very reluctant to go into details so intimately connected with my own work, but I was urged to do so, and I simply obey. I do not take the credit to myself. I have had a noble band of helpers. Without them I should have done but little. Without God we could have done nothing. I have said that the appalling deficiency of religious agency and means in West Ham is but a sample of what is to be found all over London. The Bishop of London stated some three or four years ago "that there exists in our very midst above a million of persons for whom no provision for religious instruction is made, either by the Church of

England or by other Christian communities." Is not that an appalling state of things for Christian men to contemplate? There is an addition of more than 80,000 to the population every year. Nearly 80,000 persons are annually taken into custody by the police of London. More than 40,000 persons are annually committed for drunkenness by its magistrates. The paper sent out by this Union last February says "that London has considerably more than a sixth of the entire population of England and Wales." I have seen it stated somewhere that more than one-third of all the crime in the country is committed in London. Such, then, is that condition of things which so urgently demands aggressive work. What, then, is our duty, and how shall we discharge it? The paper to which I have alluded says: "Estimating our responsibility by our present strength, we should, in addition to taking our share in meeting existing deficiency, build every year in London six new churches, each capable of containing 1,000 seats." This seems to me to be a very low estimate of our responsibility. These new churches, with two or three mission-halls connected with each, are needed as means by which we may bring Christian influence and Gospel truth to bear on this vast mass of neglected and neglecting people. Can we wake up the members of our churches to a sense of this need? Can we arouse them to understand this duty? This is the task which this Union, through its delegates and representatives, should at once take up. We must have both men and money for this great work. In order to this we must get the sympathy of members of our churches. They must be made to feel a deeper interest in behalf of the unconverted and unregenerate. The melancholy fact that multitudes are away from Christ and from religion should more deeply affect their minds. Surely it ought to arouse Christians to compassionate sympathy when they view these multitudes in the "gall of bitterness and bond of iniquity," unreconciled to God their Maker, breaking His laws, reckless of His smiles or frowns, led captive by Satan at his will, loving this world and living for it only as the chief good; passing over to utter neglect their everlasting welfare; alighting the wondrous mercy of God in Christ, hourly exposed to everlasting destruction. Surely it ought to arouse Christians to compassionate sympathy, when they consider that these multitudes of sinners might be saved; that Christ has died that they might live; that His Spirit has been given them, and is every day waiting to help them; that heavenly light is shining all around them, though they "love darkness rather than light." When Jesus "beheld the city," with its teeming multitude of sinners, He "wept over it." Sorrowful sympathy for the sinning multitudes filled His heart, so He wept over them. Surely, then, the tears of Jesus should constrain His followers to imitate His compassionate sympathy. Shall Jesus show such sympathetic concern for sinners, and shall those who are called by His name prove insensible, or unconcerned for the manifold ungodliness around them? Shall Christian people love their ease or their gain better than the souls for whom Christ has died? No, surely! By the tears of Jesus, no! By the cross of Jesus, no! By the atonement of His blood, no! Surely it is possible to arouse enthusiastic sympathy among the members of our churches for the salvation of the perishing masses! Shall we have enthusiasm for a great political movement, such as has been so nobly displayed of late—(applause)—and shall we not have at least equal enthusiasm for Jesus and the souls He has redeemed? Is it not possible to rouse again the spirit of Christian chivalry? Is it not possible to enlist Christian men and women to do and dare, to live and labour, for the cause of Christ and perishing souls? Are the faculties and instincts of sacred chivalry, Christian self-sacrifice, and compassionate sympathy lost gifts and graces, and no longer possible to the members of our churches? I trow not. Cannot, then, a higher and holier sentiment of Christian chivalry be aroused into more practical and spiritual activity than that which Peter the Hermit aroused in medieval times? Yes. When the heroes of the Cross fall on the missionary field of Central Africa, consecrated men at once come forward to fill the gap and be baptized for the dead. (Applause.) This they do in no spirit of mere adventure or romance, but in zeal for the Master, in love for souls, in enthusiasm for humanity. Cannot we, then, evoke this spirit of consecration, enthusiasm, zeal for the Master, and burning love for souls here at home? I think we can, if we invoke God to interpose and help. (Hear, hear.) We must have the service of the members of our churches. The majority of members think only of being fed; think only of receiving, until they are too full to work; think only of luxuriating, in inactive obesity, on the plentiful pastures of the sacred sanctuary. Many resort to the cheap method of discharging religious obligations by payment. Many think they have got to the end of their duty when they have paid their pew rents, and attended once, and, if it does not rain, occasionally twice, on the Lord's-day. (Laughter.) Most are content to leave all evangelistic and Christian work to the pastor and the pious few who are supposed to possess special gifts and graces.

Piety by proxy seems popular at the present time. But is this the way to evangelise our home population, or convert the world? Great masses of our population, as I have shown, have not yet been reached by our religious agencies. Something more needs to be done. In view of such needs one is constrained to exclaim, with Moses, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." "We require," as the Rev. Edward White said at our autumnal meeting, "a great spiritual volunteer movement and discipline." I heartily wish Mr. White's suggestion might be carried out. Why can't the Congregational churches of London organise an army of volunteers for King Jesus? If this were done we might have a glorious "salvation army"—(applause)—that would be irresistible in its onslaught on the kingdom of Satan. The Psalmist says, "Thy people shall be willing (or volunteers) in the day of Thy power," or army-muster. The whole of the people ought to be enrolled for the battle. Every Christian man is bound to strive for the subjection of all human hearts to Christ's dominion. The tasks may be different, but the results aimed at by all should be the same. Some may have to toil in the trenches, some to guard the camp, some to lead the assault, some to keep the communications open; but, whatever it may be, all should be engaged in the service of sacred duty for King Jesus. Of old it was said "curse ye Meroz, because they came not up to the help of the Lord." Those who are not willing when the Lord calls to conflict are cowards. The Lord wants volunteers—not mere mercenaries in His ranks—(hear, hear)—volunteers who are not content to put in an appearance on the parade days of an easy profession, and recreantly and lazily stay away in the day of conflict and toil; volunteers who promptly and willingly obey the muster-call, and bravely and gladly go forth to battle in the Master's name and cause. Christ's method for reaching and saving the masses is still the best. "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place whither He would come." This was a wise and gracious arrangement, both as to the object of the mission and the work of the missionaries. It rendered their testimony legally valid, for, at the mouth of two or three witnesses, every word must be considered as established. It consulted their own wants and infirmities, as they would be ready to assist and encourage each other. Thus the Christian churches of London need their seventies to go out "two and two" to evangelise the masses. By this method the whole population might be leavened by the personal influence of Christians, and evangelised by the personal testimony of Christians. The heralds of the Master going before His face by "two and two," must thus prepare the "place whither He would come." This mission must be carried out by preaching in the streets, by reading the Scriptures to listening groups, by distributing tracts in the highways, by visiting the homes of the people, by persuading the careless and indifferent to attend God's house and listen to the Gospel message. (Applause.) Christ says, "Go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind." This work, as it is the chief concern, must be done quickly. The soul and eternity must be attended to quickly. Earnest efforts to rescue those who are perishing must be made quickly. The all-transcending value of the soul should urge us to do this quickly. The person enveloped in flames must be saved quickly; the shipwrecked mariner must have the lifeboat quickly; so the dying sinner must have the balm of life quickly. When the soul and heaven are concerned, everything must be done quickly. This should be the special work of the members of our churches, and not the ministers. There are in these times too many duties connected with ministerial work. (Hear, hear.) A minister must have time to take in as well as give out—to prepare as well as preach—to read and study as well as rule and work. (Applause.) It is impossible for a minister to do everything in connection with a large church. If he attempts to do everything, he will probably fail in everything. It is far better that he should get every member to do something, than that he should attempt to do everything. Let him be the Prime Minister such as Mr. Gladstone—(applause)—dividing the work into departments, with a responsible officer at the head of each department, himself seeing that every man does his duty. How many ministers in London and its suburbs are almost dying of overwork! Too much is everywhere expected of them. If you would have them keep abreast with the intelligence and literature of the age, you must give them time to read, to think, to write. No congregation can be kept together without this. If you heap upon them numberless other things, you simply crush and kill them. But if all the members of a church will undertake a little, then the work of a church becomes easy. Those who cannot work may give; those who cannot give may work; and those who cannot work or give may pray. But either by working, or giving, or praying, every member of a church has a mission to fulfil; and if every member of every church would, with religious conscientiousness and

earnestness, fulfil this mission, the neglected and irreligious masses of our metropolitan population would soon be evangelised; then evangelised London, as the great heart of the world, would send forth streams of beneficent influence to bless and purify its vast and varied populations. (Loud and continued applause.)

On the motion of the CHAIRMAN, a vote of thanks was carried by acclamation to the readers of the papers, and after the benediction had been pronounced, the proceedings terminated.

ENGLISH PRESBYTERIAN SYNOD.

THE annual sittings of the Synod of the Presbyterian Church of England are being held this week in Dr. Donald Fraser's church, Marylebone. The opening meeting on Monday night was very largely attended, the thousand sittings allotted to the general public being well filled. Each of the 268 congregations is entitled to send its pastor and an elder, the ministerial delegates being hospitably entertained by the best Presbyterian families about London. The proceedings began with a sermon, which was preached by the Rev. Dr. William Graham, the retiring Moderator, from Cor. xv. 9, Eph. iii. 8, and 1 Tim. i. 16. The discourse was a masterly production, and fittingly closed the Doctor's year of office. The Synod having been constituted with prayer, Dr. Graham's successor, the Rev. Dr. DONALD FRASER, took the chair and delivered

THE MODERATOR'S ADDRESS.

After thanking his fathers and brethren for the honour conferred upon him by placing him in the Moderator's chair, Dr. Fraser said: The state of our Church, so far as it can be presented in figures, is fully set before you in the statistical returns; and the progress of our work at home and abroad is detailed in the various annual reports. The year has not been marked by striking incident. Our advance is not rapid, but it seems to be steady and sure. Prudential considerations have made us chary and cautious about the institution of new charges, because of the heavy outlay they require for church building and initial expenses; and we have been endeavouring to reduce the debt which has encumbered our ecclesiastical property. The time evidently approaches when we may again devote means and energy to the extension of the Church. Of one thing you may feel sure. There is no weak spot within all our borders that is not exposed to view. In larger and more loosely organised communities there may be many hiding-places for negligence or failure; but with us everything is reported and known; and whether want of progress in any given locality be due to indolence or to inefficiency, or to some more innocent cause, at all events, we do not hide from ourselves where it is that the Presbyterian Church is weak or unprogressive. Friends at a distance anxious to see Presbyterianism strong in England perhaps wonder why our Church does not advance like a stream in the flood; but no one can be surprised at this who is acquainted with the conditions under which we have to work, and the misconceptions which we have to encounter. Our advance is a difficult, and, in some sense, a delicate operation. If we let our Church be known as a Scotch Church, or a mere offshoot and representative of one or more denominations in Scotland, it is immediately regarded as an exotic, not suited to English latitudes, and having no right to exist except where Scotchmen congregate. If we put forward the title Presbyterian, we find, to our horror, that many take us for Unitarians. If we talk of the Westminster Puritan Standards, we awaken no interest whatever in the minds of modern Englishmen. And yet modern English people we must have, or make up our minds to fail. While very thankful for any nucleus of hereditary Presbyterians from Scotland and Ireland which has enabled us to form a congregation, we wish to draw to our Church the confidence and affection of English Christians. Unless we do so we justify the taunt which has been levelled against us, that our Church is only a modern importation from Scotland, and has no claim to represent the English Presbyterianism of the seventeenth century; nay, more, we deprive ourselves of any future for Presbyterian congregations that cling to Scottish tradition and feeling, dwindle, and die in the cities of England. After dwelling upon the need in a Church as yet so small of husbanding their resources, and cherishing a spirit of brotherly confidence and cordiality, Dr. Fraser went on to say, My thoughts dwell on the problem of our extension and success. And this will depend, as it seems to me, under the Divine favour, on such conditions as the following:—

1. *On the supply of wise and acceptable ministers.*—The people are not drawn to us in any considerable degree by the style of our buildings, or the historical claims of our Church. Elders and deacons, however faithful, cannot attract congregations. It is this minister who gathers a people—that minister who gathers not; this minister who keeps and nourishes—that minister who loses or disperses a flock. It is, therefore, vital to us to obtain from among ourselves, or from elsewhere, a sufficient supply of ministers, godly, cultured, and judicious. From else-

where—provided always that they have received the education and training which we ordinarily require of candidates for the ministry, and can give us assurance of their harmony with us in doctrine and spirit; but our main dependence must be on our own college, an institution which we cannot too carefully foster, or take too much thought for the efficiency of its teaching staff, and for the attraction to it of students of a devout spirit and a high intellectual stamp. The Moderator then glanced at the death-roll for the year, which embraced the names of Principal Lorimer, Dr. Wright, Mr. Ritchie (the China Missionary), Mr. McLean, Mr. Ross, and Mr. Alexander Murray. It is true, proceeded Dr. Fraser, that in a Church of such size as ours, there is not scope for a very large yearly supply of new preachers; but from various causes ministerial changes among us are proportionately more frequent than they are in our sister Churches in Scotland and Ireland; and these, taken with the fresh enterprises which almost force themselves on us, maintain a lively demand for really suitable and acceptable preachers.

2. *On the attention paid to the conduct of divine service or public worship.*—The notion that praise and prayer may be rendered anyhow, and are only "preliminary exercises," paving the way for the sermon, has been very hurtful, and we cannot too soon or too strongly disown it. The effectual way to do so is to give more earnest heed to the devotional service and the public reading of Holy Writ. Especially careful should we be not to let our preference for unprescribed prayer protect random or confused prayers with clumsy repetitions, serious omissions, ill-considered expressions, and empty interjections; or theological prayers filled with an untimely rehearsal of doctrinal propositions; or peculiar prayers which make a public congregation appear to join in what are merely individual ingenuities of thought or moods of feeling. Those who have given the most serious thought to the subject will be the most ready to recognise the exceeding responsibility and difficulty of praying, as the mouthpiece of a congregation, reverently, comprehensively, and inartificially. To my own mind a liturgy is unwelcome on account of its inevitable limitation and monotony, but I shall not be at all surprised if a desire spring up for some such guarantee of an orderly and impressive service; nor would I object to the partial use of forms of prayer in such congregations as may desire them. Only the most ignorant persons supposed that such a mode of service is un- Presbyterian. On the contrary, it was the original Presbyterian usage everywhere. And in Churches of our order which have for many generations discontinued the early usage, men of the highest mark have been at pains to show that a partial and optional liturgical service carries with it many advantages. Dr. Hodge wrote strongly to this effect in the *Princeton Review* twenty-five years ago, and some of us remember well how Dr. Guthrie in his mature years insisted, both in public and in private, that congregations ought to have more security than they now possess, or ever can possess under the present system, for the conduct of the devotional service, and for the manner of the dispensation of baptism and the observance of the Lord's Supper. That part of the public worship which is rendered in sacred song receives a considerable share of attention, but is almost everywhere still capable of much improvement. I do not believe that either in the matter or the manner of our praise we have reached a terminus. It is quite open to question whether we should not chant the Psalms as they lie in the Old Testament, but spaced and punctuated for musical expression, instead of the metred version of Francis Rous; and also whether the time is not at hand for a revision of our hymn-book. But whether we make such changes or no, all provision of sacred lyrics or appropriate music is of little avail unless there be more training of young people in schools and churches to sing. It must be remembered that singing in family worship is not so usual in England as it is in Scotland and in Wales; and without training and practice the singing in our churches cannot be good; and we shall more and more need musical instruments to keep the singing in tune and time, and, as far as possible, to hide its defects.

3. *On the Scriptural instructiveness of our pulpits.*—Nothing is further from my purpose than to disparage what are called "evangelistic addresses," or any class of hortatory appeals to sinners and to backsliders; but the strength of the Presbyterian pulpit lies in the opening and application of Holy Scripture for the conviction of gainsayers, and the education and nourishment of believers. What is known as sensational preaching we ought to consider beneath us. Be it ours to explain the Word of God, lay it on the consciences, and instil it into the hearts of men, women, and children. And if we give ourselves to this, with prayer for real spiritual insight, we shall draw round us a class of the best Christians in England who, ecclesiastically, are somewhat bewildered, but do want, above all things, to understand their Bibles, and are grateful for sympathy and help from well-trained and thoughtful teachers. We probably need no warning at the present day against oppressing our hearers with doctrinal disquisitions. My impression is that the old-

fashioned doctrinal sermon planned on the lines of systematic theology has almost disappeared; and in many pulpits a prelection of that sort would create quite a surprise. I offer the hint to any who are eager for novelty. It would, at all events, not lower the tone of the pulpit as sermons would which are made up to catch the ears of the thoughtless—concocted from the story-book and the newspaper, set off with cheap rhetoric and garnished with scraps of verse—poor stuff on which to feed the flock of God!

4. *On the intelligence and fidelity with which our organisation is developed.*—Let us make no apology for organisation. The highest life requires the most finely articulated and elaborately organised structure to contain and serve it. Society follows the same end. Incapacity for organisation or disinclination to it marks barbarism, not civilisation. So the Church, to rise above the mere rude elements of fellowship, must be organised. "Faith is better than polity; devotion better than machinery," we are sometimes told, with an air of wise admonition. Most true is our answer; but we should like to have both, for there is no incompatibility between them. Another wise saw sometimes brought to us is that "system is apt to check individuality, and grind down men's independence." Our answer is that this may be true of despotic systems, but not of that which is constitutional and representative, and breathes the air of freedom. There is no individual among us who has not scope to develop all that is in him; while very proper security is taken that no individual may project himself unduly, or invade the rights of others without redress. Under this head Dr. Fraser dwelt at length on the conduct of the Church's business.

5. *On our loyalty to the heavenly calling and spiritual character of the Church.* No doubt religion touches all human conditions and interests, and on this plea church authorities have sometimes claimed a right to be consulted on all the procedure on the State that bears on the family, the school, the liberty of the press, and generally on social life. But while all such matters in countries possessing the Christian revelation ought to be treated and administered in harmony therewith, it is in ordinary circumstances quite a mistake for the Church as such to attempt direct influence on or dictation to the State. The Lord and Head of the Church, when on earth, was content to inaugurate a movement towards justice and mercy, liberty and peace, which should gradually and almost insensibly permeate social life and national institutions. The Church, which is His body, should, after His example, love and teach in this spirit, be content with the grand moral and spiritual province which is its own, and influence this or any other nation, not by assuming to say what statesman should be in power or what political party should prevail, but by inculcating justice and kindness, both social and international, and fostering in all hearts this love of liberty and peace. This is far better than to demand for herself direct representation in the Senate, or to degrade her Presbyteries and Synods into arenas for political discussion. This, indeed, is the way to promote "national religion"—a phrase to my thinking excellent, if it be well interpreted. To support by law ecclesiastical monopolies which have long ceased in fact, to prefer some of the teachers of Christianity and give them titles and positions of privilege—that is not national religion. But this it is—to abate invidious distinctions, to bring good men together by the golden rule of fair play, to promote temperance in the fear of God, and to instruct and stimulate the national conscience in regard to the moral character of public actions—for example, our dealings with other races, especially those which are weaker than ourselves, and the awful responsibility involved in making war. I know what national irreligion is—national infidelity. It is the disbelief that God judges in the earth, and the cool selfishness which denies that the standard of truth and right which applies to individuals, need be, or can be, practised between one nation and another. I see that our great poetess, was right when she cries for that fully-developed Christianity which she pronounces to be "civilisation perfected," when

"Each Christian nation shall take upon her
The law of the Christian man in vast;
The crown of the getter shall fall to the donor,
And last shall be first, while first shall be last,
And to love best shall be to reign unsurpass'd."

The Church of Christ must contain and does contain Christian men of very different political predilections, and ought to be content with instilling into her sons right principles of public conduct, leaving them at perfect liberty to carry those principles into action in whatever way or with whatever party their individual judgment may approve. What she cares for is to have them know and believe that right is right, that truth is honour, and that honesty is not only the best but the only policy. For this Church, as we have reminded you, is an institution of God, founded by a heavenly calling, clothed with a spiritual character, and her great business is to draw sinners from their sins to Jesus, and to nourish up the communion of saints. Depend upon it that our Church will have strength and win confidence just in proportion to its adherence to this lofty walk of duty. For the present it seems to me that

we have, and all the Churches have, enough to do to preserve a real belief in God and reverence for His Word in England, while we spread abroad the Gospel of His grace. The revival of mediævalism in this country has been followed, as some of us prophesied it would be, by a sharp wind of scepticism—a wind more cold and searching than any of us ever felt before. God is denied,

"And seated on the empty throne,
Are dull philosophies and words of wind,
Making His praise their own."

Never since the days of the first Christian apologists has there been a condition of thought about our holy faith which made a greater demand than is made now on the discretion and capacity of those who are set for the defence of the Gospel. But as the best specific evidence of Christianity is a living and consistent Christian, so the best cumulative evidence is that which is massed together in a living, loving Church, which is no enemy to knowledge, no upbraider of science, no slave of superstition, no tool of absolutism, but the concourse and communion of men who trust in the Lord and do good, true men who will not lie, thoughtful men who believe and can render a reason, free men whom the truth makes free.

The address was well received throughout. On the motion of the venerable Dr. Anderson, of Morpeth, the Synod cordially thanked Dr. Graham for his conduct in the chair. On Tuesday morning the Lord's Supper was dispensed before the business of the Church was proceeded with. The same day the members of Synod were entertained at dinner in St. James's Hall by the liberality of the Marylebone congregation. The speakers on the occasion included the Earl of Kintore, Sir Charles Reed, Canon Fleming, and the Rev. J. C. Burns, Moderator of the General Assembly of the Free Church of Scotland.

HOME MISSION WORK.

The Home Mission report, which was presented by Mr. G. B. Bruce, embraced church extension and evangelisation. Six new enterprises had been undertaken during the year—at Rochampton, Wallington, Cambridge, Stoke-Newington, St. Leonards, and Sefton-park, Liverpool. Summer services were also commenced at Blackpool, Buxton, and Cullercoats. A site had been secured at Oxford, where it was hoped services would shortly be commenced. The income of the fund had been £1,900 or £400 less than the income of the previous year. Mr. Bruce said it was estimated that by the year 1950, the population of London would be seventeen millions, and to keep pace with this increase the Churches needed to be very active. Rev. J. B. Meharry, of Newcastle, seconded the adoption of the report in a vigorous speech. He threw out the hint that in order to husband their strength, several outlying congregations might be placed under the superintendence of one minister. Mr. John Bell suggested the use of uniform progressive lessons in Sunday-schools. Rev. D. MacColl, in presenting the report on evangelistic workers, which was seconded by Mr. R. Wales, strongly recommended the setting apart by the Church of evangelists who might be authorised to dispense the Lord's Supper from time to time. The report was remitted to Presbyteries for consideration. The work of evangelisation had been prosecuted with vigour in several Presbyteries of the Church.

FOREIGN MISSIONS.

Mr. Hugh M. Matheson presented the report on Foreign Missions, which showed that the Church has now 16 missionaries labouring in China, there being in addition 26 native evangelists at Amoy, 12 at Swatow, and 26 at Formosa, with 33 students. The communicants numbered 2,228. The history of the past year on the mission-field had been one of unusual quiet. Neither on the mainland nor in Formosa had there been any remarkable advance in the way of occupying new territory, nor was there any very striking increase in the number of admissions to the Church. At the same time, there had been a happy freedom from violent persecutions, and it had been a year of steady progress in the cultivation and development of native church life, a progress only hindered by the numerical weakness of the mission staff. The income for the financial year was £9,894. The annual missionary meeting was held at Exeter Hall on Tuesday evening, the Moderator in the chair. The platform was mainly occupied by members of the Synod, while the body of the hall was well filled with representatives from the various congregations. Rev. John Selater having opened the proceedings with prayer, the chairman said there was much to encourage Evangelical Churches in the work of foreign missions. The facilities for prosecuting the work had marvelously increased of late years, and the band of devoted missionaries in the field had never been surpassed, if even equalled, at any former period. The greatest difficulty was experienced in procuring European missionaries for China in sufficient numbers. They must, however, make up their minds to persist in the work and plod on, devoting to it ungrudgingly their best resources, and be content that valued and beloved labourers should live and die in the cause. Rev. Robert Montgomery

dwelt upon mission work in India, where he laboured thirty-six years. Rev. J. Neilson, of the Free Church Mission, New Hebrides, gave a deeply-interesting account of the success of Christian missions in that region after so many missionaries had been massacred and eaten. Addresses were also delivered by two missionaries from China—the Rev. John Ross and the Rev. William Campbell.

REPORTS OF COMMITTEES.

The time of the Synod was mainly occupied with receiving and considering the reports of the various committees. During the year the Sustentation Fund had been able to keep the lowest ministerial stipend at £200 per annum. The *Messenger* and *Children's Messenger* had each increased in circulation. The Union Thanksgiving Fund now amounts to £138,607, there being added during the year £4,555. The 268 congregations on the roll of Synod are divided into ten Presbyteries. The ministers number 249. The income of the Church from all sources for the nine and a-half months over which the current revenue is spread, has been £180,269, against £190,555 in the previous twelve months. The debts still existing on churches and mansees amount to £124,614, against £117,749 in 1878. There were at the close of last year 133,232 church sittings available, of which 61,485 are let, or 45 per cent. The free sittings are set down at £8,962. The communicants number 54,259, against 54,135 in 1878. Deducting removals, deaths, &c., the net increase of members for the year was 124. The Church has 1,538 elders, 575 deacons, 2,042 managers, 1,698 district visitors, 2,688 members of Dorcas societies, 6,252 Sabbath-school teachers, with 60,775 scholars, 6,554 members of Bible-classes, and 6,780 children in the 37 day-schools. There have been 22 students in the college during the past session. In 1879 there were 587 marriages celebrated in the churches, 3,208 baptisms, and 778 deaths in the membership. Professor Leone Levi, in closing his statistical report, mentioned that, were a comparison of the expenditure instituted, there was reason to believe that the Presbyterian Church of England would be found to stand in as favourable a position as any other Church in the United Kingdom.

MISCELLANEOUS.

Rev. R. D. Wilson, late of Craven Chapel, London, was received into the ministry of the Presbyterian Church. The delegates from the United Presbyterian Synod were cordially welcomed, and fraternal greetings from brethren in Scotland were conveyed by the Rev. J. B. Smith, of Greenock, and Professor Ker, of Edinburgh. The latter remarked that the Presbyterian system possessed large liberty as well as great order, and would allow English Presbyterians to shape subordinate things according to circumstances. Through the liberality of some friends, a copy of the volume of Professor Legge's recent lectures on China was presented to each ministerial member of Synod.

PROFESSOR FAIRBAIRN ON THE RELATION OF FREE CHURCHES TO NATIONAL RELIGION.

THE annual session of the Yorkshire Congregational Union was commenced on Tuesday in Highfield Chapel, Huddersfield. There were about 400 persons present. The Rev. Dr. Fairbairn, Principal of Airedale College, took the chair at half-past nine, and after devotional exercises, delivered an address on the above subject. After one or two preliminary remarks, he said that the Independence of England could not be understood out of England; only when one stood in its presence, and came to know it through the conditions that made and make it necessary, could it be really comprehended and appreciated. Beyond the borders, the Independent churches might be known by their numbers and literature, their history and opinions, their representative men and institutions; but they could not be known in all their national significance, as accomplishing a work so splendid and so vital to the nation that, without them, England could not have become and could not continue to be, what she is. He wished thus publicly to state that nothing had so impressed him since coming to live among them as the transcendent national importance of our Independent churches—(hear, hear)—the altogether exceptional and extraordinary degree in which they contributed to the common weal, to the wisdom of the English people, and the good of the English State. He now understood, as he could not do before, what an irreparable national disaster their sudden disappearance would be. Statistics could not represent the worth and work of Christian churches. It was hardly too much to say that were its churches and chapels and religious agencies, with all they implied, suddenly to perish, the English would cease to be a Christian, and become only a semi-Christianised, people. Yet this represented only one, and that the most apparent, phase of the national work done by Nonconformity. Nor could its literature reveal its worth. It could, indeed, boast a goodly share of English classics. And the literary spirit had never died in Nonconformity. Independency had always loved learn-

ing; its fathers were learned, and the sons had ever aspired to be as the fathers were. But Independency could not be judged by its literature; it must be judged rather by its heroic struggle to remain learned, in spite of national injustice, and secure learning for the people. (Hear, hear.) And, perhaps, when the factors of England's progress came to be determined, this heroic struggle with inadequate means towards great ends might be found to have worked more mightily for good than the insufficient use by the Established Church of the amplest means for learning ever provided by any nation. What was true as to the statistics and literature of Independency was no less true as to its history and belief, its representative men and institutions. He might not attempt to speak out all he felt, but this he would say—the Nonconformist churches seemed to him to be the only churches that had a true conception of national religion, and had consecrated themselves to its creation, to its realisation in the realm, and by the State of England. (Hear, hear.) They seemed to him to be working bravely and sternly towards a splendid ideal, the creation of a Christian State; a State that embodied Christian principles in its laws and in its conduct, whose spirit and aims were Christian, magnanimous, and righteous abroad, generous and just at home, courageous enough in its action and strong enough in its faith to live among the nations of the world as if the law of Christ were as binding on peoples as on persons. (Applause.) This ideal of theirs was true and lofty. A State to them was not made religious by being ecclesiastical, but by being governed by its religious beliefs, and by being faithful to its religious duties. The churches that lived to make England such a State were the true national churches. (Hear, hear.) This he felt our Nonconformist churches to be, and the feeling was well calculated to inspire a man with strong enthusiasm for their ends, and utmost loyalty in their service and to their ideals. (Applause.) The experiences just indicated had suggested a subject on which he might be allowed to say something—the relation of free churches to national religion. This relation was one they never forgot in practice, but perhaps they did not sufficiently emphasise it in theory. They pleaded so strongly for the freedom of religion from State control that it might be made to seem as if they pleaded for the freedom of the State from the control of religion. But these were two very different and, indeed, opposed propositions. They asked that religion might be freed from civil authority in order that it might the better have authority in and over all civil and political things. They asked that churches might be free from the State in order that they might be free to guide and inspire the State, not by their power as ecclesiastical corporations, but by their force as teachers of truth and preachers of righteousness. They did not seek to organise the churches into an ecclesiastical authority that should command the civil. They would not do so if they could. Tyranny was not sanctified by being called religious. (Hear, hear.) Ecclesiastical were not benevolent despots. Control of the State by the Church was immensely worse than control of the Church by the State. What they pleaded for was the authority of religion in the State, and, in order to secure it, the freedom and independence of the men who taught and preached it. The truth that was the most trusted was the truth that was best obeyed. The truth that lived by favour of the State was subservient to the State; the truth that spoke in its own name and ruled by its own authority could alone compel full and generous obedience. It was the sincerity with which free churches believed in the power of the truth to live, to conquer, and to command in its own right, that constituted them the strenuous and the invincible advocates of a policy and conduct by the nation that should not shame the religious principles and profession of the people. (Applause.) Here, then, was their problem: How could the religion of Christ be most real, authoritative, and beneficent to the people of England? How could the people of England be best made to live and act like a colossal yet true and gentle Christian man among the nations of the world? Were the free churches the best qualified to make the religion of Christ the religion of the English people? The problem was a great one—much greater than the miserable question as to the comparative statistics of the sects, or as to the right of one among many to be established and endowed. It concerned in an equal degree their faith and their fatherland; asked how the first could best accomplish its mission—asked how the second could become the wisest and happiest possible to it. There can be no graver or weightier problem than this—How could their faith serve their fatherland—make it become the wisest, mightiest, most beneficent possible to it? In seeking to answer this question, let them begin with the familiar remark that religion was a supreme and cardinal necessity to a nation. A State could be permanently strong and happy only as it was penetrated and regulated by religious ideas. (Hear, hear.) This necessity was inherent in the nature alike of religion and the State. The inevitable tendency of a complex civilisation was towards the creation of privileged classes

—jealous of rights, unmindful of duties—which really meant, towards the creation of conditions fatal to its own continuance. And this tendency religion alone could counteract. It was by its very nature a universal good; sought the weal of all by seeking the happiness of each. It could never approve a policy which enriched and exalted classes, while it impoverished and depressed the people. And so the home politics of a nation like ours could only be oppressive and ultimately ruinous, if divorced from religion. Education, for example, was a religious question. The man to whom God had given reason had the right to have it so trained that he could exercise it. If the State had pursued a policy that had deprived any class or whole classes, first, of the means, and next, of the heart or will to be educated, then it was on religious grounds that the State could be best convicted of wrong, and be persuaded to redress and repair it. The criminal question, too, was religious at its base. It was when the light of Christian benevolence was made to stream into the prisons that their old inhumanities died. Even the question as to the foolish and feudal land laws was at root religious. It was, indeed, not too much to say that all that was good in English legislation was due to the action of Christian ideas—all that was bad to their absence. Only when the State was thoroughly governed by religion would it be continuously progressive and entirely happy. As with home so with foreign politics. The Christian State ought to be a State that felt the brotherhood of peoples as the Christian man feels the brotherhood of man. A nation that was ruled abroad by its interests was not one that lived dutifully at home. A people thoroughly religious in its home politics could not be unrighteous in its foreign. Good patriotism could never be bad humanity—(applause)—and where the humanity was bad they might be sure the patriotism was not good. The State, then, needed religion to teach, to guide and inspire it. When the moral and spiritual law ceased to live and rule in its councils, the hour of its progress had passed, the day of its decline had come. But now having seen the necessity of religion to the nation, the question arose—Is it possible to have a national religion? If so, how was it to be realised—in what form or forms expressed? The question—was it possible to have a national religion—was only this—Can a religion be made so as to pervade influence and command the nation as to be its true ruler, its real and absolute sovereign? In no other respect is it possible to attach a meaning to the words. The religion of a nation could only mean the religion of the persons constituting the nation. Without the religious persons a religious nation was impossible; without the religious conduct a national religion was a farce—a name every true lover of truth must hate, because it was not simply so false, but so profane. (Applause.) It was thus evident that a national religion was not synonymous with a State Church. ("Hear, hear," and laughter.) These not only differed, but might be found mutually exclusive. (Laughter and applause.) There may be national religion without a State Church; there may be a State Church without national religion. (Applause.) The difference might seem to disappear were the Church merged in the State, or the State in the Church, and civil made one with spiritual obedience. Were Church and State not simply coextensive, but identical; every citizen a church member, every church member a citizen; were every civil function and duty religious, and every religious act and right also civil, then this would be but the religion of the people embodied and expressed in religious forms. He would not say that this was a bad ideal. He believed that it was a noble and good one, towards which noble and good men had devoutly aspired. But this he would say, it is an utterly impracticable and fallacious ideal. Church was not religion; often, indeed, its very worst exponent. The most highly organised were the least religious churches; they allowed least room for the action of moral and spiritual forces, most for the play of the lower and earthlier ambitions. Where religion became identified with a political organisation, it ceased to be religious; God and His law have perished out of it, and man and his expedience rule instead. (Hear, hear.) A religion, then, was national only so far as it was at once the religion of the persons that compose and constitute the nation, and the highest law of their individual and collective lives. But now they were brought face to face with another question. Grant that the religion of Christ could be made national only through the churches of Christ, it must be next asked, What were the conditions most favourable to their efficient action? Could a Church best do its work as a Church of Christ when dependent on the State, or when independent of it? Was it better able to make religion national when established and endowed and controlled by civil authority, than when maintained and guided by the inspirations of its own spirit? The Church that would command must be free; the Church that was not free wanted authority, nerve—the consciousness of might and right that was born of independency—the ability to be supreme in every sphere, because first supreme in its own. A muzzled prophet is none—(hear, hear)—a

Church that could not follow its own divine impulses—that has been carefully educated into distrust of them—is without the enthusiasm by which its own noblest ends can best be realised. Now, how ought Church and State to stand related to each other? The Church was, by its very nature, above the State, and could influence it for good only as it stood above it—breathing into it its spirit, shining on it with its clear face of truth and love. But to be above the State it must be and remain free from it. The moment it ceased to be free, it ceased to be a Church, and was absorbed into the State? For what happened? It became a part of the body politic, an incorporated member of the civil constitution, with all the interests and aims proper to one jealous of its legal rights and political standing, the creature of the expediencies and compromises of State policy, the battle-ground of political parties, an object and field for the exercise of the cunningest statecraft. The Church was penetrated by the spirit of the State, not the State by the spirit of the Church. (Applause.) It met the State as a political organisation and was vanquished by it, while, had it remained the independent home of Divine ideas and beliefs, the free speaker of the truths it had received from God, then it had been as strange to policies—victorious through principle. Nonconformists had done and were doing for the nation a work that seemed impossible to the National Church. Of that Church he would not speak an ungenerous word. It was doing in many ways a needed and noble work. Her resources were almost boundless, her opportunities the most splendid possible. But her position had been too strong for her; her political necessities had triumphed over her spiritual obligations and opportunities. The English Church had not led the van of English progress. Fear for her own safety had blinded her to the commonest human rights. Toleration, Catholic emancipation, abolition of tests, opening of universities, measures of national education—these, and many similar acts of right and freedom, had had in her a steadfast and inflexible foe. And could matters stand otherwise? A Church to promote national religion and righteousness must be above the State and its parties. When it came to depend on a party it became tender to that party's sins, praiseworthy of its deeds, silent when it ought to censure, fearful lest a national good should turn out an ecclesiastical disaster. And where a Church's interests were intensely and entirely conservative, how could it act as the great progressive moral force and authoritative teacher of the nation? What, then, the State Church had not done and could not do the free churches must accomplish. Their idea was prophetic, not sacerdotal, and so they thought not of a State sanctified by a worship which it sanctioned, but of a State penetrated and inspired and exalted by the religion which the people believed and obeyed. Nonconformity had not yet fulfilled its mission; it was only beginning to fulfil it; it was getting the room and acquiring the power necessary for the accomplishment of its broadest and best work. It was impossible now to specify and discuss in detail the conditions of efficient and successful national action—action religious pre-eminently, and the rest only so far as religious. But three might be noted. First, they must strongly hold and clearly and fully teach their distinctive religious truths; secondly, they must be very varied and unwearied in their religious activities—zealous, aggressive, missionary; and thirdly, their churches must do their utmost to find and to form right men to lead them. (Loud applause.)

The Rev. Professor TYTE (Rotherham), in moving a vote of thanks for the President's most excellent and valuable address, urged that all of them should especially take heed to the importance of supporting the colleges with devoted affection and zeal. (Hear, hear.)

The Rev. Dr. MELLOR, in seconding the motion, highly eulogised the President's address, and especially impressed upon those present the value of the closing portions, which set forth that we could only live and deserve to live as we had something positive to give to the churches and to the world. (Hear, hear.) With the rising of the level of education and culture among their people, there was created a new demand upon ministers, which increased the essential importance of more generously sustaining the work of the colleges.

The resolution was passed; and the President having briefly responded, a variety of routine business was proceeded with.

The St. Petersburg correspondent of the *Journal de Bruxelles* writes that a certain M. Pashkoff continues in the Russian capital the Protestant teaching which Lord Radstock was obliged to suspend in consequence of the intervention of the Czar's Government. The Russian ecclesiastical journals having attacked his teaching as heterodox, the rector of the ecclesiastical academy of St. Alexander Newsky, Yanisheff, justified and guaranteed Pashkoff's doctrine as orthodox. Yanisheff himself is considered by many as heterodox, as the Synod refused some years ago to have the dissertation which he had presented for obtaining the degree of Doctor of Divinity printed, because it appeared to contain Protestant doctrines.

COUNTY ASSOCIATIONS. YORKSHIRE CONGREGATIONAL UNION.

THE annual meetings in connection with this association were held last week in Huddersfield. The first was held in Highfield Congregational Chapel. The Rev. Dr. Fairbairn presided, and there was a large attendance of ministers and delegates. The chairman delivered the opening address, on "The relation of Free Churches to National Religion." It is reported elsewhere. The Rev. Dr. R. Bruce, of Huddersfield, was elected chairman for the ensuing year, and the Rev. J. B. Robertson was reappointed general secretary. The report of the Chapel Building and Chapel Debt Fund was read by Mr. Conyers, of Leeds, who stated that £785 had been repaid to the Mission Room Loan Fund, and that a loan of £200 and four loans of £100 each were granted to mission rooms and schools. The total of outstanding loans amounted to £2,580, the whole of which was free of interest.

The question of recommending the Chapel Building Department came before the committee, and encouraged by the improved aspect of the times, political and commercial, it was determined to take the earliest opportunity of applying for subscriptions. In conclusion, Mr. Conyers moved the following resolution:—

That the operations of the society having been in a great measure suspended since the close of the second quinquennial period, three years ago, owing to the prevalence of commercial depression, this meeting is of opinion that earnest efforts should now be made to revive an interest in the important work which the society has been instituted to promote, and recommends it to the generous sympathy of the Church.

Mr. Law seconded the resolution, and it was unanimously passed. Mr. Elias Thomas (Bradford) gave an account of the various celebrations by which the centenary of Sunday-schools was proposed to be commemorated in the beginning of July. The Rev. Angus Galbraith (Brighouse) read a paper in which he called attention to the recommendation from the Congregational Union meeting at Cardiff last October, that the several County Associations should consider the desirableness of appointing a confidential committee, with which vacant churches and movable ministers might correspond. He moved that the election of such a committee was desirable. The Rev. T. G. Horton (Bradford) seconded the resolution. After discussion, it was agreed that the further consideration of the subject should be adjourned for a year, the original motion being with that view withdrawn. The ministers and delegates were afterwards entertained to dinner in Ramsden schoolroom.

The public Home Missionary meeting was held in the evening in Highfield Chapel. The Rev. Dr. Mellor, of Halifax, presided. There was a large attendance. After a short speech from the chairman, the secretary (the Rev. J. B. Robertson) read the report of the Home Mission Society. It stated that the greater part of the Union's operations might more properly be termed "church-aid" than "missionary," unless it was on the ground that all Church work was in the end, to a large extent, of a missionary character. Unfortunately, for some years the unsatisfactory condition of the funds had prevented so much work being undertaken as there had been earnest need for. For home missionary purposes the country was divided into nine districts. This arrangement was helpful and necessary, but it might occasionally lead to an inadequate idea of the requirements of the country. These districts were not of equal strength or equal need. The statistics of the churches and stations varied but little from year to year, and to give these could not indicate the fluctuations, favourable or otherwise, of the individual churches. It might be stated, however, that 8,600 adults were gathered in the congregations Sunday by Sunday; that 9,340 scholars were enrolled in their Sunday-schools, with an average attendance of 6,490; and that 1,234 teachers were employed. The money assistance rendered by the Union during the year had approached £4,000, distributed over 71 churches and 10 stations, and the aided churches had added to that amount nearly £10,000. Alderman Law, Bradford, the treasurer of the Union, submitted the financial statement. As they had united themselves with the Church-Aid Society, whose books were closed on the 31st December, he had to lay before them a statement for the nine months from the 1st April last to the 31st December. The balance in hand when the nine months was commenced was £2,695 10s. 6d., and the contributions received amounted to £1,172. The expenditure had been £2,896, leaving a balance in hand of £971 3s. 6d. If the expenditure for the year were to be as it was last year there would be a deficiency of about £800, towards making up which the Church-Aid Society had voted the sum of £650. He was bound to say that when the Church-Aid Society asked for their union, they little expected that Yorkshire would be a claimant upon their funds. It was generally expected that Yorkshire would contribute to the funds more than it would require, so that it would help other counties. If Yorkshire had been only the West Riding, they would have raised more than they needed; but there were small churches in the North Riding, which required a fostering hand and

pecuniary assistance, and for these the money had been voted. In order to carry on the operations of the society with anything approaching a generous consideration of the claims of those who needed their assistance, they wanted an additional income of £1,000 a year. He hoped they would never send him, as their treasurer, again to London on a begging excursion. If they were only willing, they were able to raise the money for themselves. (Applause.) Addresses were subsequently delivered by the Rev. J. Heap (Leyburn) J. Calvert (Sheffield) and T. Nicholson (Rotherham.)

On Wednesday the proceedings were resumed in Highfield Chapel, and had reference to the Church-Aid Society. The following resolution was adopted at the instance of the secretary:—

Inasmuch as subsequently to the district meetings, when the grants in money cases were reduced, a grant has been made to the Union by the Church-Aid Society, the question of increasing any of the recommendations be left with the executive, after considering the particulars of each case.

After some conversation relative to the increased circulation of the *Yorkshire Congregational Year-book*, a resolution relative to the death of the Rev. Dr. Raleigh (referred to elsewhere) was adopted. The Rev. Enoch Mellor, D.D., proposed a resolution acknowledging the services of the late Alderman Matthew Smith, Mayor of Halifax, and conveying the deepest condolence of the meeting to those he had left behind. The Rev. D. Jones (Booth) seconded the resolution, which was supported by the Rev. Bryan Dale, of Halifax, and carried. A cordial vote of thanks to the friends at Huddersfield for their hospitality brought the proceedings of the Union to a close.

In the evening there was a crowded public meeting in Ramsden-street Chapel, the Mayor of Huddersfield (Mr. Alfred Walker) presiding, and making some remarks on the subject of Christian patriotism, of which Mr. Gladstone and Mr. Bright were exemplars. The Rev. A. Holborn (Bradford) having read a paper on the same subject, remarking that the flame of Christian patriotism had proved a consuming fire—(laughter, and "Hear, hear")—that had devoured its adversaries, he doubted whether there ever was an election where Christian and patriotic motives had played so large a part. This excellent address was followed by a speech from Mr. E. A. Leatham, M.P., which we have given elsewhere. Mr. J. W. Willans, of Leeds, followed with an address, especially addressed to young men, on the lessons of the recent elections, in the course of which he referred to the failure of the foreign and domestic policy of the late Government. After pointing to their financial failures, and the neglect shown by the Tory Government with regard to such questions as that of Burials and the Land Laws, the speaker referred to the large number of earnest Nonconformists and advanced Liberals who had been elected by means of unity upon great issues. One lesson of the time was that we should do what we could to be an instructed nation, keeping pure and true those instincts of peace and freedom and righteousness which had spoken to such good purposes in the recent general election. ("Hear, hear," and applause.)—Rev. Dr. Fairbairn next delivered an address on "The mutual influence of the political and religious life of the nation." He remarked incidentally that the Government of surprises had been itself surprised—(laughter)—and if their surprises were a pleasure to them, their being surprised was still a greater pleasure to us. (Laughter.) It was because Nonconformity had recognised the supremacy of conscience and the intimate association of religion with politics, that Nonconformists had been in the recent election and at other times a great political force in the State. Their significance lay in the intensity and honesty with which they applied their own religious principles to great political questions. (Applause.) The meeting shortly afterwards concluded.

DERBYSHIRE CONGREGATIONAL UNION.

ON Tuesday afternoon the annual meeting of the ministers and delegates from the Congregational churches in the Derbyshire Union was held in the Congregational church, Ilkston. In the evening the Rev. Dr. H. Allon, of London, preached the annual sermon to the ministers and delegates from 1 Timothy i. 11, "The glorious Gospel of the blessed God." The Rev. gentleman mentioned, with profound regret, that the Rev. Dr. Raleigh had in his presence breathed his last on Monday, dying in the fullest assurance of hope in the Gospel.—On Wednesday morning there was an early prayer meeting, and afterwards the general business commenced.—The Rev. Jas. Wilson (Charlesworth, near Glossop) presided, and in the course of his presidential address referred to the character of Independent Congregationalism. Referring to the large and important churches of the Union, he complimented their unity of sentiment, fixedness of purpose, and charity towards others less favourably circumstanced. He also urged that the smaller churches should not be despised, but nourished and sustained. Congregationalism would in the future rise and flow onward until it touched the outermost bounds of the world.—Mr. Thos. George (Derby), the secretary, read the annual re-

port. The confederation of the county Unions had proved a source of strength to the churches. The Church-Aid scheme had been very successful in its object. The executive were desirous of raising the funds of the Union from its income to £500 per annum. Victoria-street, Derby, had increased its amount from £52 to £93—(applause)—in order to assist in carrying out more successfully the Church-Aid system.—Mr. George read the treasurer's report. The total receipts this year were £555 18s. 5d., and the expenditure in support of the subsidiary churches £528. On the motion of Mr. Owens, seconded and carried, the reports were adopted. The grants to the various churches aided by the Union were also read and passed.

After various votes of thanks and other business, the Rev. R. Bellamy moved a resolution expressing the deep sense of the meeting and the Union generally, of the loss by removal of the Rev. W. Crosbie, and the cordial recommendation of him to the Sussex Union. Mr. Roberts seconded the motion, which was carried. Subsequently the Rev. J. B. Paton, of Nottingham Theological Institute, gave an address upon the work and responsibilities of Congregational ministers, and the duties of their congregations. At the dinner, a resolution of confidence in Mr. Gladstone and the Liberal Administration was proposed, also one in favour of Sunday-closing for England and Wales.

We have received the reports of the meetings of several other County Associations, but our space is exhausted this week.

UNITED METHODIST FREE CHURCHES.

THE annual missionary meeting of this denomination was held in Exeter Hall on Monday evening last, under the presidency of T. Watson, Esq., of Rochdale. As regards the numbers in attendance, the efforts of the speakers, and the spirit which pervaded the gathering, the meeting was decidedly above the average. After the singing of the opening hymn, which was announced by the Rev. C. Worboys, the Rev. W. M. Hunter led the assembly in prayer. The report, which was presented by the Rev. R. Bushell, the General Missionary Secretary, was cheering and hopeful in its tone; notwithstanding the fact that it had no striking successes to tell of, but had rather to speak of diminished income, and a much smaller increase of members than usual, although the pinch had been felt both in this country and in the colonies, no mission station had been given up, nor had any missionary been withdrawn from the field. The health of the missionaries had been a source of great anxiety to the committee. Mr. and Mrs. Sedon had been compelled to return home from Africa, whilst missionaries in Australia and other parts had been laid aside from active work. The East African Mission had been placed in circumstances of great difficulty, owing to the death of Mr. Martin, and the absence of Messrs. Wakefield and Sedon. Efficient native help had, however, been secured, and the operations of the mission were being successfully carried forward. In speaking of home mission work, the report alluded to the Home Mission Chapel Extension Fund, which was established ten years ago, and which would terminate its existence at the next Annual Assembly. Of the £10,000 promised to this fund, over £7,000 had been received, and the whole of this sum had been voted away. Assistance had been given to twenty-seven chapels, which had been erected at a cost of £30,000. The missionary income for the year, including a balance which the treasurer had in hand, was £17,122 8s. 6d., and the expenditure £17,926 8s. 11d.; thus leaving a deficiency of £804. It was hoped that the collection at that meeting, together with the sums yet to be received from circuits, would be sufficient to pay what was due to the treasurer, and thus enable them to start clear for another year.

Mr. Watson, the chairman, stated that he came from Lancashire, and as London audiences were rather fastidious he dare not speak very long. This apology was, however, entirely unnecessary; for Mr. Watson speaks in so sensible and straightforward a fashion that any audience which has heard him once, will very likely desire to listen to him again. Would that all chairmen displayed as much discretion, and knew just as well what to say and what to leave unsaid. Mr. Watson drew a somewhat striking contrast between the destroying and desolating work of the soldier and the beneficent and saving ministry of the missionary: the one carried a sword of steel, the other the sword of the Spirit. He deprecated the way in which native races had been treated by the Government of this country, and he made a telling point when he said that certain statesmen were to try to civilise by barbarous means the people whom they were anxious to Christianise. He thought it was time the Church took up a bolder attitude on these questions, and taught Governments that, in the sight of God the soul of an Afghan or a Zulu was equal to that of any crowned head in Europe. The drift of these remarks was, of course, quite clear, and was readily perceived by the audience, who repeatedly testified that the chairman was speaking their sentiments as well as his own.

The Rev. T. W. Townend, President of the Annual Assembly, moved the adoption of the report in a speech which, although in some of its parts it gave the impression that too much energy was being spent in refuting stale objections—in slaying dead men—was yet, on the whole, of an interesting and useful character. Mr. Townend said that the missionary cause was the offspring of love, upon which alone it depended. Novelty could not account for the success of this movement; in fact, it was almost impossible for anything to be novel nowadays. Whatever novelty missions might have had at one time, it had worn off now. This he did not regret, for sensa-

tionalism could not give permanence to any religious enterprise. He believed that the missionary spirit never had a stronger hold upon the churches than it had now. This movement was based, not upon fancies, but upon facts. They could point, not merely to the triumphs of the Gospel in the early Christian century, but to the conquests which it was achieving now. What had raised woman to her rightful position? What had so far taught men brotherhood as to abolish slavery? The Gospel. Where did they find the ripest culture, the highest social refinement, and the greatest charity? Precisely where the Gospel exerted the most influence. It had been said that to translate the Bible into a new language was a nobler thing than to found an empire. If that was true, then all the glory of empires was as nothing compared with the work which was being done by Christian missions. Mr. Townend concluded by citing some very striking facts illustrative of the growth of Christianity during the present century.

The resolution was seconded by the Rev. R. Abercrombie, M.A. Referring to M. Rénan's recent lecture on "Marcus Aurelius," Mr. Abercrombie said he was reminded that that emperor was in the habit of counting up and noting down his intellectual debts. He knew the art of spiritual book-keeping by single and double entry. We were indebted to the great men of the past; and to no man did we owe so much as to the Apostle Paul, the man who introduced the Gospel into Europe. All the Christian churches, missionary organisations, and Bible societies had sprung out of that one little seed sown at Philippi. How were we to repay these obligations? By thorough devotion to the mission cause, or, in other words, to Christianity. The missionary movement was not something distinct from, or added to, Christ's religion; it was its very spirit and essence. It was not enough to think about the mission cause, or to give to it once a year. We must think about it all the year round. Life was built on thought. Get men to think and read about missions, and you would touch the deepest springs of their life. So we must always pray for this cause. And we could only pray well for what we had thought about. On the same principle we must give and work all the year round. When James Hinton was dying he said nothing about science or philosophy, but he said he would like to live a little longer "to make Whitechapel a little better." Let that be their motto—to make their locality, their world, "a little better."

The second resolution, expressive of gratitude for the past, and calling upon the churches for more liberal support, was moved by the Rev. Peter Mackenzie. The grotesque gestures, the comical grimaces, and the quaint expressions and turns of thought of Mr. Mackenzie kept the audience roaring with laughter. And yet Mr. Mackenzie had something of a solid and practical nature to say. Any person looking for Wren's monument in St. Paul's Cathedral would fail to find it, but would find this inscription instead, "Look around thee." So he said to those who asked what the Gospel was doing, "Look around thee." Roaming all over the world, and glancing at the changes which were taking place in Italy, India, Fiji, &c., Mr. Mackenzie would ever and anon drive home his point by the utterance of the phrase, "Look around thee." The audience enjoyed the speech immensely.

R. G. Rows, Esq., seconded, and Rev. T. Wakefield supported, the resolution in brief speeches. A vote of thanks to the chairman was moved by C. Cheetham, Esq., J.P., of Heywood, and seconded by H. T. Mawson, Esq., Connexional treasurer. Mr. Watson contributed to the collection the handsome sum of £100. During the evening hymns and anthems were very creditably rendered by a numerous and well-trained choir. The feeling all round seemed to be that the meeting had been an unusually good one, and that it could not fail to have a beneficial effect upon the missions of the Methodist Free Churches.

MRS. GLADSTONE AND THE GREEK LADIES IN LONDON.—The following letter has been addressed to Mrs. Gladstone:—"London, April 19th, 1880.—Madame—We, the undersigned ladies of the Greek community, resident in London, beg to be permitted to offer to you, on your happy return to town, our warmest congratulations on the signal triumphs of your illustrious husband, the Right Hon. W. E. Gladstone, and our hearty good wishes for his health and welfare. As Greeks we owe a deep debt of gratitude to the great statesman who, in befriending the unhappy and persecuted Christians of the East, promulgated a policy of justice, beneficence, and progress which has received a supreme sanction by the votes of the British people—a truly glorious policy worthy of a great nation, and which will enshrine in imperishable renown the name of its author. We offer our earnest prayers to the Lord Jesus Christ that He may prolong his life, and give him strength for the accomplishment of a mission so great, so beneficent, and so truly glorious. We have," &c. The above letter was signed by thirty-eight Greek ladies resident in London. Mrs. Gladstone made the following reply:—"Harley-street, April 20th.—Madame—I received with gratitude last night your beautiful present of flowers, so sweet and so rare in themselves, and such a pretty proof of affection, but doubly acceptable from bringing with them the letter which we so highly prize, with prayers and sentiments so precious and gratifying. Will you, madame, accept for yourself and convey to all the ladies the sincere thanks of my husband and myself? If he needed any reward, he has it abundantly if only he may have been permitted to be, in the slightest degree, the instrument of doing some good to your country and race. With renewed thanks for such trusting proofs of gratitude and affection, I remain, madame, yours gratefully (signed), CATHERINE GLADSTONE."

EPITOME OF NEWS.

DOMESTIC.

THE marriage of Princess Frederica of Hanover, elder daughter of the late King George V., with the Baron von Pawel-Rammingen, was solemnised on Saturday afternoon in the private chapel of Windsor Castle. The ceremony was attended by the Queen, Prince and Princess Christian, the Duke and Duchess of Connaught, Prince Leopold, Princess Beatrice, the Grand Duchess of Mecklenburg-Strelitz, the Duke of Cambridge, and the Duke and Duchess of Teck. The officiating prelate was the Bishop of Oxford, assisted by the dean of Windsor. Lord Beaconsfield was present on the occasion, and with the Lord Chancellor, and the Marquis of Salisbury, signed the marriage register. After the bride and bridegroom had left for Claremont, Lord Beaconsfield had a private audience of the Queen, and returned in the evening to London.

The *World* understands that during her stay abroad the Queen was an almost constant sufferer from the violent headaches to which for a long time she has been occasionally subject, and that the present state of her health and spirits is by no means satisfactory. Sir William Jenner visited her Majesty on Saturday night.

On Sunday the Queen attended Divine service in the private chapel at Windsor. The Rev. W. Boyd Carpenter, M.A., preached.

The Queen has written to the Duchess of Marlborough intimating to her Grace her Majesty's intention of conferring upon her, on her return to England, the Royal Order of Victoria and Albert.

Her Majesty has conferred a baronetcy upon Mr. Gabriel Goldney, M.P. Mr. Goldney, who is a magistrate and deputy-lieutenant for Wiltshire, has been the Member for Chippenham since 1865.

The *Gazette* of Tuesday announces that Lord Lytton has been created an earl, by the titles of Viscount Knobworth and Earl of Lytton; and the Lord Advocate of Scotland a Lord of Appeal in Ordinary, with the title of Baron Watson. The peerages are also gazetted of Sir Lawrence Palk, as Baron Haldon; Sir Ivor Guest, as Baron Wimbourne; Sir Arthur Guinness, as Baron Ardilaun; and Mr. Baillie Cochrane, as Baron Lamington. A number of promotions and appointments to the Orders of the Bath and St. Michael and St. George are also gazetted.

There has been a further shower of honours and decorations. Lord Edward Hill-Trevor is to be raised to the peerage by the title of Lord Dunganon. Mr. Charles Frederick Abney-Hastings has been created Baron Donington, of Donington, in the county of Leicester. Baronetcies are to be conferred upon Sir Edward Watkin, in consideration of the services he has rendered in the development of commerce and the railway industries in the United Kingdom and the Colonies. Also on Mr. Henry W. Ripley, who lost his seat for Bradford at the General Election, Major-General Biddulph, R.A., C.B., High Commissioner of Cyprus, and Mr. Thomas G. Knox, late agent and consul-general in Siam, are to be appointed Knights Commanders of the Order of St. Michael and St. George; and Lieutenant-Colonel Francis Clarke, R.A., is to be a Companion of the same Order. Mr. Gerard Gould, her Majesty's Minister Resident at Belgrade, and Major Henry Trotter, R.E., her Majesty's consul for Koordistan, are to receive the honour of Companion of the Bath, Civil Division. The same distinction is to be conferred on Mr. James Wright, engineer-in-chief at the Admiralty; Colonel Charles Pasley, R.E., director of engineering and architectural works under the Admiralty; and Mr. James Gambier Noel, late of the Admiralty.

Mr. Charles Watkins Williams Wynn, late M.P. for Montgomeryshire, but defeated at the recent election, has been appointed Recorder of Oswestry.

Lord Derby has left town for Knowsley. Sir G. P. Colley is appointed Governor and Commander-in-Chief of the Colony of Natal and High Commissioner for South Eastern Africa. It is also announced that Sir George Colley is to have the local rank of Major-General while in command of the troops in Natal and the Transvaal.

The *Standard* states that a scheme has been drawn up, with the approval of the Government of Canada, for the establishment of an Army Reserve, consisting of 10,000 men, drawn from the Dominion Militia, who would be liable to be called out for service in the Dominion, in England, or abroad, in the event of Great Britain being involved in war.

The Manchester papers announce that the charter creating the Victoria University was issued on Friday.

Mrs. Steadman Aldis writes:—"The memorial to the Vice-Chancellor of the University of Cambridge, praying that the Tripos examinations may be opened and degrees granted to properly qualified women, has received more than 8,000 signatures. It is probable that many signatures have not been given owing to the absorbing interest of the elections. I shall be happy to receive such signatures (addressed to Mrs. Steadman Aldis, Ryton-on-Tyne) up to Tuesday next, April 27, when the list will be closed." The

memorial, which has already appeared in our columns, is signed among others by the Countess of Portsmouth, the Countess of Duncie, the Earl of Mount Cashel, and in all more than sixty Members of Parliament; by Sir C. Reed, M.P., the chairman, and twenty-eight members of the London School Board; by Lieutenant-Colonel Britten, the master, Sir Sydney H. Waterlow, and eleven other members of the Clothworkers' Company, and by the master and five members of the Cutlers' Company; by the Dean of Canterbury and about 200 clergymen of the Established Church; the Rev. H. Allon, D.D., Rev. Joseph Angus, D.D., Rev. R. W. Dale, Rev. Dr. James Martineau, Principal of Manchester New College, London, and about 200 Nonconformist ministers, and by about 250 medical practitioners.

Nothing has yet been heard of the *Atalanta*. Instructions have been given to the *Blanche*, or other ships of war shortly expected at Halifax, N.S., to cruise from latitude 48 to 50 as far as longitude 36, remaining a fortnight after passing the banks of Newfoundland, in search of any trace of the missing ship.

The death is announced of Mr. George Grossmith, a very favourite public reader and reciter, a genial friend, and one well liked by many. He was presiding at the usual "house dinner" at the Savage Club on Saturday night, and had just finished an amusing recitation, when he was suddenly seized with apoplexy, and died in a few hours afterwards. Mr. Grossmith was about sixty years of age.

A large and representative meeting was held at Birmingham on Friday under the presidency of the Mayor, Mr. R. Chamberlain, to promote a memorial to the late Mr. J. S. Wright. A resolution affirming the desirability of a memorial was, on the motion of Mr. J. Chamberlain, M.P., seconded by the Rev. Canon Wilkinson, carried unanimously, and it was afterwards decided that the memorial should partly take the form of a scholarship in connection with the Board schools of the town.

The *Birmingham Post* says that simultaneously with the exit of Lord Beaconsfield's Government eight Conservatives and three Liberals have been added to the Commission of the Peace in that town.

The funeral of Dr. Kenely took place on Friday at Hangleton, about a mile and a-half from Brighton. There were about two hundred persons present, consisting chiefly of those attracted by curiosity from Portlady and Brighton, but including a few members of the Magna Charta Association and some personal acquaintances of the deceased.

The average price of wheat last week throughout the United Kingdom was 48s. 1d. per quarter; the average price of barley was 32s. 8d. per quarter; and the average price of oats was 24s. 11d. per quarter.

Notwithstanding the efforts which have been made from time to time at Chatham to prevent the formation of a School Board, it is very probable that ere long one will have to be formed, the Education Department having intimated that, in consequence of the dilapidated state of one of the schools, no further grant will be allowed unless the school is rebuilt. It is very doubtful if the money for this will be raised voluntarily.

FOREIGN.

In the French Chamber on Thursday M. Godelle, a Bonapartist, questioned the Government respecting the administration of Algeria. He declared that the colony was in an unsatisfactory condition, and moved for a Parliamentary inquiry. M. Albert Grévy, the governor, maintained that the situation of affairs in Algeria was excellent, and that the extension of the civil régime to the whole colony would be productive of the best results. M. Godelle, in reply, made use of offensive words towards the President, and a motion for his temporary exclusion from the House was carried amidst considerable uproar. An order of the day was afterwards adopted expressing satisfaction with the explanations of the Government.

In the Chamber on Friday M. Paul Bert introduced a Bill making military service compulsory for a year at least upon all priests and members of teaching bodies who shall be hereafter ordained or appointed. Several deputies opposed the motion as being contrary to the Concordat, but urgency was voted by the Chamber, and the Bill was referred to a special committee.

The Council of State has annulled the resolutions of the eleven departmental councils which expressed an opinion on the anti-Jesuit decrees, such resolutions being deemed an interference in politics.

It is stated that the Jesuits are now in negotiation for the purchase of a large property near Cairo, Egypt.

M. Jules Ferry visited Lille on Saturday, and about eighty students, mostly belonging to the Catholic Faculty, made a demonstration against the decrees of the 29th ult. A dozen of them were arrested, but were immediately afterwards released. At Douai, M. Ferry paid a visit to the Legal and Literary College, and was enthusiastically received.

The Paris correspondent of the *Cologne Gazette* professes to have learned from a good source that the Comte de Chambord wishes to contract a loan of £800,000.

The latest rumour in Berlin is that the Emperor William, in one of his recent communications to the Czar, suggested the latter taking a prolonged stay at Livadia, and

meantime leaving State affairs and the introduction of reforms to the Czarevitch and General Loris Melikoff. It is said that in reply the Czar declared his firm determination not to let the reins of Imperial power slip from him. According to another report General Loris Melikoff has entered into negotiations with some of the Polish leaders—namely, Count Wielopolski, Count Zamoycki, Count Ostrowski, and the author, M. Krasniewski, with a view of bringing about an understanding to conciliate and satisfy the Poles. The Polish negotiators, the telegram states, have demanded, as a basis of any understanding, that their nation shall be placed in political and constitutional relations absolutely upon a par with the Russians, and that all political disabilities under which they now labour shall be abolished.

The *Vega*, escorted by about 200 steamers, arrived at Stockholm at half-past ten o'clock on Saturday night. The adjacent coasts were lit up for a distance of many miles, and the city itself was splendidly illuminated. Professor Nördenskjöld and his companions were received on landing by the municipal authorities, and proceeded immediately afterwards to the Royal Castle, where they were welcomed by the King. Professor Nördenskjöld subsequently drove through the city to his residence, and was vociferously cheered on the way by the crowds assembled to witness his return. Professor Nördenskjöld has been created a baron, and Captain Falander and Mr. Oscar Dickson have received patents of nobility.

The Berlin correspondent of the *Standard* states that the Sultan, being unable to pay his forces, has disbanded ten companies of marines. The civil officials are to be greatly reduced in number, and also to have their salaries curtailed by one-third.

True to their character, the Turkish ruling Pashas, while accepting the Convention ceding territory to Montenegro, have fulfilled the letter of the agreement, while shamelessly ignoring its spirit. Osman Pasha seems to have been sent to carry out the transfer, and he did so by sending word to the Montenegrins only a few hours before he withdrew the Turkish garrisons from the various fortified places in the ceded territory. The result was, when the Montenegrins arrived they found their places occupied by hostile and well-armed Albanians. Osman Pasha, it is asserted handed over the territory, not to the Montenegrins, but to the Albanians. The former assert that it must have been a pre-arranged plan, deliberately sanctioned by the Porte. They have accordingly made strong representations to the Powers, who have addressed a collective Note to the Porte demanding that the frontier territory evacuated last week, and since occupied by the Albanians, be immediately re-occupied by the Ottoman troops, and then surrendered to the Montenegrins, in strict accordance with the stipulations of the Convention.

The treaty of commerce between England and Serbia was ratified in Belgrade on Thursday.

There have been popular demonstrations in Nicosia, Larnaca, and Limasol in honour of the Queen of England and the return of the Liberal party to power. A *Te Deum* was sung in the Church of St. Napa, at Limasol, and at Nicosia a large number of the inhabitants went at night with lanterns and music to the Government House, and informed the High Commissioner that, having heard of the change of Government in Great Britain, they wished to express their continued loyalty to Her Majesty, and their gratitude for past benefits. General Biddulph assured them that, whatever might be the political party in power, equal solicitude would be felt for the good government of Cyprus and the prosperity of its people. The Greek societies in Cyprus (a Nicosia telegram says) expect great concessions from the Liberal party in England.

A Bombay telegram in the *Standard* says that there is no truth in the rumour of the death of King Theebaw and of wholesale massacres at Mandalay.

The Empress Eugénie reached Natal on Friday. She landed the same evening, appeared greatly improved in health by her voyage, and expressed herself much pleased with the ship and the captain.

Four of the widows of Brigham Young have married since their husband died.

The Foreign Affairs Committee of the House of Representatives at Washington have unanimously reported back the joint resolution for the abrogation of the Clayton-Bulwer Treaty, which was referred to a committee of the whole House.

The Marquis of Salisbury has refused to accede to the demand of the United States Government for the sum of 105,000 dols. as compensation to the American fishermen for the loss they sustained in the encounter with the Newfoundland fishermen in Fortune Bay. The *Times* correspondent says that this decision has caused considerable regret, and there is a loud expression of dissatisfaction in New England. The Secretary of State proposes to open a correspondence under the instruction of the Senate resolution directing the President to notify to England the American desire to terminate the fishery provisions of the Treaty of Washington, and it is said that the Secretary thinks that Lord Salisbury's attitude will be difficult to maintain, and that the new Ministry, on reflection, may adopt a different policy.

News of the Free Churches.

CONGREGATIONAL.

— The Merchants' Lecture, during the month of May, will be delivered by the Rev. Dr. Allon, at the King's Weigh-house Chapel.

— Rev. J. Lloyd James, of March, was presented on the 19th inst., with a gold pencil-case, as a token of regard from the Young Men's Christian Association.

— The Sunday-school sermons of the church at Smallbridge, Rochdale, were preached by the pastor, Rev. C. E. Dickinson, last Sunday. The collections amounted to £22 10s.

— "Twelve French Catholics, heads of families," says the *Canadian Independent*, "have joined the Congregational church at Centre Falls, Rhode Island, having been brought into the light by reading the Bible."

— The English Church at Welshpool (Rev. J. S. Williams, pastor) has this week celebrated its centenary by a series of united evangelistic services at the Town Hall, under the auspices of the Evangelisation Society.

— The collections at the anniversary of the Ramsden-street Sunday-school, Huddersfield, after sermons by the Rev. J. T. Stannard, on Sunday last, amounted to £20 11s. 9d. There are in the schools 754 scholars and 83 teachers.

— On Sunday, the 25th ult., the sermons of the Sunday-school anniversary at Gornal, Ruiton, Staffordshire, were preached, in the morning and evening by the Rev. L. Lloyd James, of March, and in the afternoon by the Rev. W. Spurgeon, of Dudley.

— Anniversary sermons for the Sunday-school connected with Queen-street Chapel, Oldham, were preached by Rev. H. T. Robjohns, B.A., of Hull, on Sunday last. The collections amounted to £118. Mr. Alexander Ure conducted the children's service in the afternoon.

— The North Staffordshire Congregational Union, at a meeting held at Stafford last week, adopted a resolution expressive of regret for the loss of an esteemed friend and generous supporter, by the death of Mr. T. A. Potter, editor and proprietor of the *Staffordshire Sentinel*.

— We have to record the death of the venerable poet and minister, the Rev. Robert Thomas (Apocrychan), Bala, which took place at his residence early on Friday morning. The rev. gentleman had charge of the church at Bala. The funeral took place on Tuesday at Llanwchyllin.

— Rev. J. Saunders, of Wycliffe Chapel, Philpot-street, Commercial-road, was presented by the members of the Mutual Improvement Association with a marble timepiece; Mrs. Saunders received at the same time a walnut-wood work-table, subscribed for by the members of the Dorcas Society.

— Rev. W. Lowe announced on Sunday evening that the debt incurred during the past year of over £700 in placing 500 extra sittings in Russell-town Church, Bristol, had been cleared. The congregation, which was very large, sang, at the pastor's request, "Praise God from whom all blessings flow."

— On Sunday, April 18th, the anniversary sermons at Stannary-street Church, Halifax, were preached by the Rev. Hugh Stowell Brown, of Liverpool; the collections amounted to £159. On April 20th a performance of sacred music took place in the church, which was attended by 2,400 persons, and a collection was made on behalf of the organ fund.

— Collections amounting to £33 5s. 6d. were made on Sunday last for the Sunday-schools at Bollington, after sermons by the Rev. J. Moore, and a service of song, conducted by the pastor, the Rev. S. W. Dudson. The collections last year were under £20. We learn that 36 members have been added to the church since the commencement of the year.

— Rev. Thos. Davies, of York-road Chapel, Lambeth, was presented on the 22nd inst., on the fifth anniversary of his settlement, with an illuminated address, a timepiece and vase, and a purse of gold, in recognition of his efforts in connection with that place of worship, and expressive of the esteem in which he is held by the church and congregation.

— At the fourth anniversary of the settlement of the Rev. W. Edwards, as pastor of Bruce-road Chapel, Bromley, it was stated that during the present pastorate nearly £1,100 had been contributed for general expenditure, besides £183 for renovation of chapel, and about £200 towards Dr. Kennedy's fund for the extinction of the debts on four Congregational churches in the East-end.

— The anniversary services of the Sunday-school connected with California Chapel, Ipswich (a branch station connected with Nicholas Chapel, of which the Rev. T. W. Tozer is pastor) was held on Sunday last. The Rev. T. Sanderson, Wesleyan minister, preached in the afternoon; and Mr. W. T. Griffiths, superintendent of the Wesleyan Sunday-school, in the evening. The collections realised about £4.

— Offord-road Chapel, Barnsbury, celebrated its 24th anniversary on the 18th and 20th inst. On the 24th inst., sermons were preached by the Rev. John Pulsford, of Edinburgh, after which the collections amounted to £40. At the Tuesday meeting Rev. Jenkin Jones presided. The reports read were of a very encouraging character. Rev. Dr. Thomas, Rev. R. Richmond, and Mr. F. Groom were among the speakers.

— Anniversary services were held at Dudley-street Church, Kidderminster (Rev. Alfred Flower pastor), on Sunday, April 18th. Two sermons were preached by the Rev. John Marsden, B.A. (Taunton), to very large congregations, the collections amounting to £20. On the following evening the pastor read the first of a series of papers giving the history of the church from the year 1820. The annual report of the treasurer was also given, in which it was shown that during the past year a considerable increase in the income of the church had been received.

— The Buckfield Mutual Improvement Association closed their first session on Thursday, April 22, with a lecture by the Rev. Baldwin Brown, B.A., on "John Wycliffe and the Dawn of the Reformation." The lecture was delivered in the church to a large and appreciative audience, including several of the Birmingham ministers. The Rev. Walter Searle (president), in introducing the lecturer, said he felt proud not only that the association was so large and successful, but also that it had on its programme the eminent name of Baldwin Brown, whose liberal Christian

teaching in the pulpit had made him quite a mediator between science and religion, and a "dissolver of doubts" to inquiring minds.

— The sixty-first anniversary of the Sunday-schools connected with Claremont Chapel (Rev. W. H. Davison, pastor) was celebrated on the 19th inst., when the meeting was presided over by Sir Andrew Lusk, Bart., M.P. From the report read by the secretary, Mr. F. C. Bevaridge, it appeared that both Claremont and Denmark-terrace Schools were continuing to carry on good work, and Mr. F. L. H. Collins, treasurer, testified to the satisfactory condition of the finances. Among the speakers who delivered sympathetic addresses were Mrs. Surr (of the London School Board), the Revs. W. M. Statham, H. S. Toms, W. Spensley, T. C. Udall, R. H. Noble, Capt. Blankley, Messrs. Turner, Knight, G. W. Betjeman, and A. Jenkins.

— The anniversary in connection with Adelphi Chapel, Hackney-road, Sunday-schools was celebrated on the 20th inst. The Rev. Wm. Paterson, pastor, preached in the morning; Fountain Hartley, Esq., addressed the scholars and parents in the afternoon; and in the evening Dr. Aveling preached. On Tuesday, the 22nd, the annual meeting was held in the chapel, J. D. Link, Esq., in the chair. The secretary, Mr. Wm. Weatherly, read an encouraging report, which showed that many of the senior scholars had joined the church during the year. Addresses were delivered by the Revs. Dr. McAulane, Dr. Leask, J. Johnstone, J. Morgan, W. E. Hurdall, and W. Paterson. The collections realised over £26, including a donation of £5 from the chairman.

— The foundation-stone of a new chapel to be erected in Carpenter's-road, High-street, Stratford, was laid on the 21st inst., by W. Fowler, Esq., M.P. About three years ago mission services were commenced by Mr. G. Towner, in a small iron church in Barnby-street, and the result of his labours has been that 180 members have been received into church-fellowship. The Sunday-school now contains about 400 children. The present structure proving entirely inadequate, it has been determined to build a structure to seat 850 worshippers, at an estimated cost of £2,100, towards which about £800 has been raised. Mr. Towner said they had not identified themselves with any particular denomination; for himself he was a Baptist, but he would not fight for any distinctive doctrine, but preach. The Rev. J. Knaggs and Mr. H. Gratton Guinness took part in the proceedings.

— The Benson Free Church, composed of members of various denominations united in one common bond for the sake of greater strength in Christian work, celebrated its first anniversary on Wednesday, April 21st. At the afternoon meeting the Rev. C. Williams, the pastor, made a brief statement as to the work of the past year, especially noting that, notwithstanding the inclemency of the late winter and several other unfavourable circumstances, the attendance on Lord's Day had always been highly gratifying, and that the week evening services afforded no ground for discouragement. The various agencies connected with the church, such as the Sunday-school, adult Bible-class, night school for young men, Band of Hope, &c., were likewise referred to and reported to be in a flourishing condition. The financial report was presented by Mr. W. Littleboy, and showed that the cost of the building (upwards of £1,000) had, since the commencement of the work, been nearly paid, only £183 of debt remaining, and that the income of the church had been equal to current expenditure. The Revs. J. Curree, of Aston Tyrrold; Kallgren, of Watlington, also addressed the meeting, which was brought to a close by an interesting speech from the Rev. Edward H. Jones, secretary of the London Missionary Society. In the evening the church was densely crowded. An instructive sermon was preached by Rev. H. Simon, of Westminster Chapel. The collection at the close amounted to upwards of £9.

BAPTIST.

— Well-attended evangelistic services have been held at King's Langley during the last fortnight.

— By the will of the late Mr. Errington Ridley, of Hexham, Regent's-park College benefits to the extent of £500.

— An industrial exhibition connected with the school associated with West Croydon Church is this week being held.

— The Rev. W. H. King, of Birkenhead, having accepted the invitation from Highbury-hill Chapel, enters upon his ministry there next Sunday.

— Rev. J. W. Atkinson lectured at the East London Tabernacle on the 21st inst., on "Some Popular Fallacies," in aid of the Mutual Improvement Association.

— Mr. Wm. Bell, M.A., of Glasgow University and Regent's-park College, has accepted an invitation to the pastorate of the church at Ingham, near Norwich.

— The Rev. E. A. Greening, of Ogden, preached his farewell sermons last Sunday to crowded congregations, having accepted an invitation from Hunslet, near Leeds.

— Encouraging anniversary services were held at Blackmill, Wales, and at Ruardeal, Forest of Dean, last week, a series of sermons and meetings being held at each place.

— Reopening services were held in connection with the chapel at Sawley on Wednesday last, when Rev. J. Clifford, M.A., of London, preached, the total collections amounting to £37.

— The Rev. Jervis Coats, M.A., of Glasgow, was presented on Monday last, on the occasion of his marriage, with a purse of gold from the church, and a handsome study table by the Bible-class.

— New chapels have already been erected in Australia and Tasmania for three of the students from the Pastors' College, by a Mr. Gibson, who expresses himself as still anxious to further extend the same kind of work.

— It is in contemplation by the Baptists of Swansea to erect a chapel to commemorate the exertions of the three great luminaries of the denomination who are buried there—viz., Joseph Harris Gomer, Christmas Evans, and Dr. Daniel Davis.

— It is a notable fact—and worthy the attention of Home Mission supporters—that in the parish of Bethnal-green, containing a population of some 150,000 souls, there are at present only two Baptist churches, and these at the extreme ends of the district.

— At Zion Chapel, Cwmavon, on Monday last, Mr.

Joseph Richards was presented with a testimonial consisting of a purse containing £22, in acknowledgment of his services as procenter during many years past. Several addresses were delivered upon the occasion.

— The Rev. W. Norris, late of Bristol, has arrived in Calcutta, and been publicly recognised as pastor of the English Baptist church there. His reception was a very hearty one, and at the special services a number of resident ministers were present to give him a welcome.

— It has been resolved to commemorate, by a public memorial—the form of which has not yet been determined—the services which the late Mr. J. S. Wright, M.P., rendered at Birmingham. A public meeting was on Friday last held in aid of the project and a large amount contributed.

— The forty-fifth anniversary of the chapel in the Camberwell New-road, London, has just been celebrated, when sermons were preached by the Rev. E. T. Anderson (formerly an American slave) and the pastor, the Rev. John A. Griffin. During the year the congregation had raised £430.

— There are four students contemplating the work of medical missionaries, who are now connected with the Pastors' College. Mr. E. G. Comber is about proceeding to Edinburgh Training Institution, where there are already three others. One of such students is now engaged in Charing-cross Hospital.

— Mr. Spurgeon is hoping to commence the erection of the necessary buildings for the Girls' Orphanage at Clapham almost immediately. The cost of the land, amounting to £5,400, has been all subscribed, while towards the outlay involved in the completion of the first six houses and schools, estimated at £7,000, promises have been received representing £3,000.

— About two months ago the Rev. J. Davies, formerly of Bond-street Chapel, Birmingham, came home from Norwich (Connecticut, in America), where he was pastor of a large church, to seek rest and change, and last week died suddenly at Birmingham, at the age of forty-three, leaving a widow and young family, the latter in America, to mourn his loss.

— As Mr. Spurgeon's birthday, June 19, will this year fall on a Saturday, the annual *fete* at the Stockwell Orphanage is deferred until Tuesday, June 22nd, when the foundation-stones of the new buildings for the girls will be laid. "If we could see the larger part of the needful funds, it would indeed be a happy day for us," writes Mr. Spurgeon. "Why should it not be so?"

— The closing *soiree* of the Mutual Improvement Society in connection with Burlington Chapel, Ipswich, was held on Tuesday, April 20, when a varied programme was presented, which gave great pleasure to all assembled. The session has been a most successful one, mainly owing to the efforts of Mr. G. Bayley, jun., the secretary, assisted by a band of devoted workers.

— Referring to the political revolution in the May number of his magazine, Mr. Spurgeon says: "We greatly rejoice that the Government of bluster and invasion has received its dismissal from the British people, and we now urge all those who have power in prayer to ask for special guidance for those who will succeed it. Much wisdom will be needed, and we trust it will be given."

— Farewell services in connection with the removal to London of the Rev. W. H. King were held on Tuesday evening at Grange-lane Chapel, Birkenhead, when he was presented with a testimonial from the church, consisting of an illuminated address, a gold watch and chain, a walnut davenport, and a purse containing £70. The Liverpool Baptist Union also presented him with "Geikie's Life of Christ."

— We regret to record the death of the Rev. J. Prichard which took place last week at his residence in Llantrisant. He was educated at Pontypool College, and had been in the ministry since 1863, and in charge of the church at Tonyrefail during the last three years. He was much respected in Wales, and at the funeral on Thursday at Capel-y-fen, there was a large attendance of ministers and friends. The Revs. D. Davies and D. Howells officiated.

— The quarterly meetings of the Hereford and Gloucestershire Association were held on Tuesday last week at Blakeney, in the Forest of Dean. The special object of the gatherings was to consider various applications for advice and assistance from the district churches, and to make arrangements for the annual meetings of the association which are to be held at Coleford. The Rev. John Hall, of Gorseley (moderator), presided. At a public meeting held in the evening, addresses were delivered by the Revs. T. Williams, T. Nicholson, and J. Bloomfield.

— Recognition services connected with the settlement of the Rev. A. Emlyn Jones as pastor of the church at Cottenham were held last week. On Sunday the Rev. Dr. Angus preached special sermons, and on Tuesday the Rev. J. T. Brown also preached. At the public meeting Dr. Underhill presided. The Rev. J. T. Wigner, of London, delivered the charge to the pastor, and presented Mr. Jones with a number of volumes valued at five guineas, as a testimony of regard from the church at Brockley-road, New-cross. Several addresses followed by other ministers.

— The annual meeting of the church and congregation at Abbey-lane Chapel, Saffron Walden, was held last Wednesday. Satisfactory reports were given of the church Sabbath-schools, mission stations, and various other agencies in connection with the place. The pastor (Rev. Henry Pepper), in reviewing the work of his first year, while thankful for the success of the past, believed there were many signs of encouragement for the future. The deacons and others also delivered addresses of a congratulatory order. The financial statement showed that the sum of £463 had been raised during the year.

— The Baptist chapel at Sawley, near Derby, after having been closed for several weeks for painting, decoration, the erection of a singers' platform, and the introduction of a new American organ, was reopened on Wednesday last, when two sermons were preached to large congregations by the Rev. J. Clifford, M.A., of London. The following Sabbath the services were continued, when two most useful sermons were preached by the Rev. J. R. Parker, of Castle Donington. The chapel, which is now a credit to any village congregation, was filled in every part, and the amount collected at the whole of the services reached the sum of £37.

— The members of the Manchester Baptist Union met at Hyde on the 26th inst. In the afternoon the

customary business meeting was held, Rev. F. Trotman, vice-president, presiding. Details of the Union's work in the aid and direction of the new interests were presented and discussed. The secretary, Rev. E. K. Everett, next read a paper upon "The Evils of Statistics," upon which discussion ensued, on the whole unfavourable to their publication as to separate churches as they are now printed in the "Baptist Handbook" and in other documents. In the evening there was a public meeting, over which the pastor of the church, Rev. H. Watts, presided, and the Revs. A. Bowden, Ashton-under-Lyne, T. W. Thomason, Manchester, and the secretary gave addresses.

— On the 26th inst. the anniversary of the recognition of Rev. E. Fountain, as pastor of the united churches of Heckney, Saddington, and Smeeton, was held in the chapel (Baptist) at Smeeton. A substantial tea was provided, and well attended by friends from the neighbourhood. The public meeting was opened by Rev. J. H. Atkinson, of Leicester, after which Mr. Cook, the world-renowned tourist, presided over the meeting. Addresses were delivered by Rev. E. Hipwood (Congregational), Rev. E. Fountain (pastor), Rev. W. Bishop, and Rev. J. Forth (of Leicester). Mr. Leamark, a very worthy brother of the neighbourhood, who has preached the Gospel in this locality for many years, closed the meeting with prayer for increased blessing in the coming year. During the year fourteen have found Christ, and there are now several who, like the Greeks of old, are saying, "Sir, we would see Jesus."

PRESBYTERIAN.

— A friend who does not wish his name to transpire, has given "In Memoriam" the sum of £3,000 towards the erection of a new church for the Goldington-crescent congregation, of which the Rev. Z. B. Woffendale is pastor.

— We understand that the Rev. Dr. Gibson, of Chicago, has decided to accept the call from the St. John's-wood congregation.

— At Regent-square a large class of young men and young women has just been enrolled for the study of "The Political Relations of the Kingdoms of Judah, A.C. 800, A.C. 700." The class will be conducted by the Rev. Dr. Oswald Dykes.

— The names of the following students have just been published as having passed with "Honours" at the exit examination of the London College last week—viz., Messrs. W. D. Fairbairn, Alex. Jeffery, W. R. Thompson, and F. B. Whitmore. The same four students passed their entrance examination with honours, and have held a distinguished position throughout their theological career.

— The Women's Missionary Association in connection with the English Church, having just completed the first year of its existence, has been holding its annual meeting in London during the sittings of the Synod. The sum of £600 has been raised during the twelve months, and an effort is being made to raise the necessary funds with which to build a Bible-women's house at Swatow for Miss Ricketts. Ladies of the congregations throughout England are strongly urged to join the association.

— For the Moderatorship of the United Presbyterian Synod, which meets on Monday next in Edinburgh, the names of the following four gentlemen have been mentioned: Rev. Professor Calderwood, the Rev. Professor Duff, the Rev. Hugh Goldie, recently returned from Creek Town, Old Calabar, and the Rev. William Barr, of High-street Church, Jedburgh.

— Marylebone Church, in which the English Synod is meeting this week, is becoming a centre of attraction to Presbyterians temporarily located in London, every Sunday there being an average of from three hundred to four hundred strangers present. While nearly the whole of the sittings are let—and the church is seated for seventeen hundred—such is the nature of a West-end congregation, owing to so many persons being out of town recruiting, that the casual worshippers manage to find seats. It is not generally known that Dr. Fraser's congregation are prosecuting a vigorous mission in Bell-street, Lisson-grove, among the very dregs of society, the class of whom it has been said that Presbyterians entirely fail to reach. Quite a number of these poor people have been gathered in, and the Doctor recently dispensed the Lord's Supper amongst them for the first time.

— A bazaar was opened on Wednesday of last week at Mount Pleasant Church, Liverpool, by the Rev. Dr. Graham in aid of the local mission of the congregation.

— At the Free Synod of Ross, the Rev. Dr. Kennedy, of Dingwall, submitted an overture asking the Assembly to inquire into the theological teaching of the Professors in the Free Church College, and to ascertain whether the suspicions as to the views of these Professors are correct or baseless. The overture was unanimously agreed to.

— Rev. A. B. Birkmyre is about to resign the pastorate of Kinning-park Free Church, Glasgow, on account of ill-health.

— The Blue-book of Synod Reports is a most creditable production this year. For this and many other improvements the English Church is indebted to the tact and wisdom of its general secretary, the Rev. John Black.

— The Presbytery of Liverpool met in Canning-street Church on Thursday—Rev. A. Gardner, Moderator—for the purpose of moderating in a call to a minister for that congregation. On the motion of Mr. M. Diarmid, seconded by Mr. Nichol, a unanimous call was given to the Rev. S. R. M'Phail, of Great Hamilton-street Free Church, Glasgow.

— The Presbytery of Manchester met on Thursday in Grosvenor-square Church, and inducted the Rev. Hugh Rose, late of Stockton-on-Tees, to the pastorate.

— The United Presbyterian Synod will meet this year in the new Hall in Edinburgh. The building was a theatre when purchased by the church, and the necessary alterations have occupied two years.

— The late Mr. Buist, of Lawpark, St. Andrew's, has left several bequests to the Established Church of Scotland. The Home Mission receives £6,000; the Endowment Scheme £1,000; Colonial Scheme £1,000; Minister's Widow's Fund £1,000; Jewish Mission £500. The residue of the estate, estimated at £28,000, is to be equally divided amongst four mission schemes—the Indian, Home, Colonial, and Endowment.

— A number of the friends and admirers of the Rev.

Principal Caird have requested him to sit for his portrait for presentation to the University of Glasgow, a replica thereof to be presented to Mrs. Caird.

— Rev. Dr. Jamieson, of St. Paul's Church, Glasgow, having completed the fifteenth year of his ministry, has been entertained at a complimentary dinner.

— Rev. George M. Mackie, of Edinburgh, has been ordained as missionary to the Jews at Bayrut, in connection with the Established Church of Scotland.

— Following close on the Catholic Congress, says the *Daily News* correspondent, telegraphing from Rome, a series of Evangelistic services has been commenced by Dr. Somerville, of Glasgow. Despite the opposition of the municipality which, pandering to clerical intolerance, set its veto on the contract already concluded by him with the proprietors of the Argentina Theatre, and sanctioned by the Government, the Rev. Doctor was on Monday night able to address 1,500 persons in the Alhambra. A large crowd had assembled outside the Argentina in ignorance of the veto. At the close of the meeting Dr. Somerville was by acclamation invited to continue the series, which at Florence and Naples has already attracted such numerous audiences, and which nowhere but in Rome has encountered municipal opposition.

— The new church at Portsmouth for the Rev. Dr. Kennedy Moore's congregation was opened on Thursday, sermons on the occasion being preached by the Rev. Drs. Oswald Dykes and Thain Davidson. A well-attended service was held in the temporary iron church the same evening.

WESLEYAN.

— We are glad to hear that the Rev. W. Arthur, M.A., and the Rev. F. W. Macdonald, the deputation to the General Conference of the Methodist Episcopal Church of America, have arrived safely at New York.

— In the York (Wealey) Circuit Methodism is advancing in the villages. A chapel was recently erected at Acomb, and the building of one at Acaster Malbis has been commenced, Lord Wenlock having given a site. The building is to be Early English in style, and will cost about £1,000.

— At Houghton-le-Spring Thanksgiving Fund services have been held. At the public meeting the Rev. W. Hirst presided, and the Revs. G. Hobson and C. H. Gough, Mr. T. C. Squire, of Sunderland, and Mr. G. Parkinson, of Sherburn, were among the speakers. The contributions brought up the amount already promised in the circuit to £272.

— At the Thanksgiving Fund meeting at Birstall, Mr. W. Oddy presided, and the Revs. A. Ward, T. B. Stephenson, and T. T. Short were among the speakers. The contributions amounted to £593.

— A meeting in aid of the Thanksgiving Fund has been held at Chard (for the Lyme Regis Circuit). Mr. G. Haycraft presided. The amount promised in the circuit was brought up to £180.

— Very successful Home Missionary services have been held at Uxbridge. Among the speakers were the Rev. J. Jutsum (superintendent minister), the Rev. W. Baker (Free Church of England), and W. J. Graves, with Messrs. Hall and Coad. The contributions were more than double those of last year.

— The Bethesda Chapel, Cheltenham, has been thoroughly renovated, and various services have been held in connection with the re-opening. The Rev. T. M. Albrighton, J. D. Tetley (of London), Jas. Whitehead, and others, have assisted, and the cost of the improvements (£185) has been more than realised. The chapel has a good congregation, and flourishing Sunday and day schools.

— A Thanksgiving Fund Meeting was held at Farnham, on the 22nd inst., the Rev. G. K. Pryor presiding. The Rev. T. Allen, and Mr. Isard, of London, were among the speakers. The contributions reached a total of £65.

— At New Humberstone, near Leicester, the memorial-stones of a new chapel have been laid by Mrs. Hallam, Mrs. Wilson (for Mrs. Priors, of Syston, and Miss Foster, of Sileby), Mr. Rodgers, and Mr. Beech. The sum of £65 was raised during the day.

— The Bilston Circuit reports a small decrease in the membership for the year, but some have been added to the society who are not yet included in the statistics. Two rooms are to be erected in connection with the trust estate at Bilston.

— In the Stonehouse and Eastington Circuit a good meeting has been held, in aid of the Thanksgiving Fund. The Rev. Jas. Finch and E. S. Banham were among the speakers.

— At New Mills a Thanksgiving Fund Meeting has been held, at which the Rev. C. J. Wright, J. Howard, and B. Burrows, Mr. H. B. Harrison, and others gave interesting addresses.

— The missionary anniversary services at Packington have been successful, the collections (over £40) being more than last year's. The Rev. E. H. Sugden, B.A., and the Rev. R. Green preached on the occasion, and at the public meeting the Rev. P. Mackenzie, of Leeds, was one of the speakers. At the recent Quarterly Meeting for the circuit an increase of members was reported.

— City-road Circuit, Manchester, reports a small increase of members, and the finances are in a very healthy condition, capital help having been afforded by the ladies' sewing basket, which had produced upwards of £40. A three days' sale of work recently held raised £200. This sum, with assistance from the Chapel Committee, has liquidated the chapel debt. An address, illuminated on vellum, has been presented to Mr. C. W. Rippon, the treasurer to the trustees, in acknowledgment of his services.

— In the Keighley Circuit the finances have greatly improved, and the proposal to reduce the ministerial staff to three has been negatived. Special services recently held have resulted in the admission on trial of over 200 persons, while nearly 150 are in junior classes. The Rev. G. Barley (superintendent), G. H. Smith, and Jas. Pearce accepted hearty invitations for a third year.

— Successful thanksgiving fund services have been held at Hexham. Mr. T. Richardson, of Newcastle, M. T. C. Squire, and the Rev. C. H. Gough, of Sunderland, and others gave addresses, and the contributions reached a total for the day of over £201, and brought up the circuit total to £214.

— At North Shields, mission services were recently conducted by the Rev. T. Champness, district missionary. A large number of persons have been led to religious decision. In other parts of the circuit

great good has resulted from the labours of Mr. C. Frazier, and altogether some 200 persons have professed conversion within the circuit during the last three months.

— At Corris, in the Machynlleth Circuit, the sum of nearly £70 was contributed at the recent meeting in aid of the thanksgiving fund.

UNITED METHODIST FREE CHURCHES.

— The Heywood Circuit reports an increase of 24 members on the Connexional year. The Rev. W. Osborne Lilly will remain in the circuit another year.

— Mr. Henry Fricker Lawes, of Bristol, one of the leaders in the Wesleyan Reform movement of 1843 and subsequent years, died at Weston-super-Mare, on the 19th inst., aged 72 years. By his death Free Methodism has lost one of its brightest ornaments and most devoted adherents. Mr. Lawes was a gentleman of more than ordinary intelligence, generous in disposition, uniformly courteous in his demeanour, and liberal in his convictions as to matters both political and ecclesiastical. "A man of understanding," he was, in all respects, "of an excellent spirit," and will long be held in loving remembrance by the churches which, for many years, had the benefit of his wise counsels and consistent example.

— The Rev. Ephraim Marshall, of the Gateshead Circuit, has offered his services to the Presbyterian Church of England, and has been conditionally accepted as one of its ministers.

— On Sunday last sermons were preached in Burbank Chapel, West Hartlepool, on behalf of the Connexional Home and Foreign Missions. On the following evening a public meeting was held, under the presidency of Mr. Richard Robinson.

— The Leeds South Circuit reports an increase of 56 members on the year.

— The governors of Ashville College have appointed Mr. J. H. Taylor, B.A., one of the masters.

— The Chorley Circuit has suffered a net decrease of 18 members during the Connexional year. The Rev. W. L. Roberts will remove in August next, and be succeeded by the Rev. Joseph Jordan, of Whithy.

— The Rev. Walter Gay, of Kilburn, will remove to Crofton in August next, and the Rev. Thomas Lee, of Liskeard, to the Bristol East Circuit.

— On Sunday last the various Nonconformist ministers of Rochdale exchanged pulpits, and in the evening a united communion service was held in Baillie-street Chapel. The Rev. E. G. Williams (Congregationalist), presided, and the Revs. J. J. Prescott (Wesleyan), J. B. Aitken (Congregationalist), R. Lovett (Ladly Huntingdon's Connexion), J. Emberton (Wesleyan), and S. Chester (U. M. F. C.), also took part in the service. The collection, which amounted to £12 12s. 9d., will be divided between the Town Mission and the Infirmary.

— The Grimsby Circuit has realised a net increase of 13 members on the year, and has a large number of candidates for membership.

— The Revs. J. Kinsop, R. Abercrombie, M.A., and Mr. R. J. Lloyd, M.A., have been appointed examiners to the Manchester Theological Institute.

— A service of song, entitled "Thy Kingdom Come," has been given in the chapel at Littleborough, on behalf of the Connexional missions. Proceeds upwards of £5.

— Special services in aid of the trust fund of the chapel at Suchfield Bottom (Tadmorden) have realised £5 12s.

— Mr. Sampson has conducted a series of special services at Charlotte-street Chapel, London First Circuit. The services have been well attended, the interest daily increasing.

— The Rev. Jabez Percival has lectured in the Victoria Hall, Norwich, J. H. Tillett, Esq., M.P. for the city, in the chair. A net result of £15 was realised for the new chapel building fund.

— Mr. John Burnes, Halifax, has accepted an invitation to labour at West Vale Church, Elland Circuit.

— On the 22nd inst. J. F. B. Firth, Esq., the newly-elected Member of Parliament for Chelsea, lectured to a crowded and delighted audience in the Waltham-grove Chapel, Waltham-green, on "America in 1879: Notes of a Vacation Tour." The lecturer received a most hearty reception, and his racy and instructive remarks were highly appreciated. The chair was occupied by the resident minister, the Rev. T. J. Dickinson. The lecture was delivered on behalf of the Mutual Improvement Society, and a liberal collection was taken.

METHODIST NEW CONNEXION.

— The Manchester North Circuit held its Quarterly Circuit Meeting at Salem, on Saturday last. There was a fair attendance, the Rev. J. Ogden occupying the chair. The ordinary business was transacted, but the returns as to members were incomplete, owing to a deficiency of schedules at some of the societies. It was understood, however, that there was a small increase of members in the circuit. The Superintendent (Mr. Ogden) having completed his second year in this circuit goes to Barnsley; and the Rev. Mr. Goodall, of Southport, has consented to take the superintendency of Manchester, North.

— Mr. W. Shepherd Allen, M.P., opened a bazaar in the Town-hall, Newcastle-under-Lyme, on Wednesday last, April 21, held for the purpose of beautifying Ebenezer Chapel, of that town, and purchasing a new organ. There was a large and excellent display of goods. Mr. Allen gracefully referred to the choice array of articles for ornament and sale, his interest in the prosperity of the Methodist New Connexion, in which he had many friends, and the thorough harmony existing among the ministers and people of the various religious bodies in Newcastle. The bazaar continued for three days, and the total results are about £300, of which £150 was taken the first day. The Mayor of Newcastle and several ministers of the town took part in the opening ceremony.

— The Anniversary Services of Salem Chapel, Strangeways, Manchester, were celebrated last Sunday. The Trust estate is in easy circumstances, the income each year being in excess of the expenditure. Besides the usual large subscription to the church funds, the trustees have this year made a special donation of 30 guineas to the Loan Fund, which is designed to relieve heavily burdened trust estates by lending money to them without interest, but to be repaid within a given time. The Revs. T. M. Rees, and the ex-president, Rev. J. Ogden, were

the preachers on the above occasion. The collections were below last year's.

— A bazaar was held last Tuesday week on behalf of the School Building Fund of Stepney New School, Hull, and was opened by Councillor Shaw. The Revs. F. Jewell and G. Wheatley also took part in the opening ceremony, which was well attended. The stalls were elegantly decorated, the goods were very various and well assorted, and the result was that a handsome sum was realised on behalf of the new school. The bazaar continued for three days.

— Gateshead Quarterly Meeting reports a substantial increase of 60 members on the year. The income is, however, slightly below the expenditure. The representatives to the Conference are the Revs. A. Hilditch and Mr. T. Ridley; to the District Meeting, the ministers, and Messrs. Ridley, Rippon, and Seymour. A happy tone prevailed. The Rev. R. Fanshawe, it was stated, had accepted an invitation to superintend the circuit next year; and a hearty vote of thanks was given to the retiring ministers, the Revs. A. Hilditch and G. Bennett.

— At St. Ives Quarterly Meeting there was a good attendance, a harmonious feeling, and a hopeful spirit with regard to next year. The Rev. J. Young presided, and he, along with Mr. John Hocking, were appointed the representatives to the Conference. The membership is equal to last year.

— The first tea-meeting in connection with the new chapel at Chesterton, Newcastle-under-Lyme, was held last Monday week, the Rev. J. A. Bowden in the chair. The addresses by Messrs. J. Hesketh (of Wolstanton) and H. Hill (of Silverdale) were varied by a musical entertainment.

— For a long time there has been an interesting discussion of the subject of "Methodistic Union" in the columns of the *Methodist*. The question has seemed to verge around the Wesleyan and the Methodist New Connexion bodies, as if union between them were more feasible than between other Methodist communities. It is significant that the last Wesleyan Conference was the first to receive a fraternal deputation from the Methodist New Connexion; and the next Methodist New Connexion Conference will be the first to have the honour of a fraternal visit from a Wesleyan deputation. The *Methodist* of last week, in a leading article, observes:—"If the Wesleyan economy be found to require some slight adaptation, this will not be a new thing. Within a few years that economy has been so modified that some New Connexion Methodists even doubt the continuance of any sufficient reason for the separate existence of their denomination. When, however, the matter is brought to the test some additional change may be deemed prudent and even necessary. . . . Wherever Methodism has gone the news of the entering of the New Connexion into the Wesleyan fold in England would be hailed as the record of peace, goodwill, and hope; and wherever men have the interests of Methodism at heart the news would be received with thankfulness and joy. The article is written in a fair spirit of mutual concession and forbearance."

GLEANINGS.

Now titles are going, who is to have the Earldom of Earlwood?—*Punch*.

COLLECTIVE DECORATION (for the late-present Cabinet).—The Grand Cross of the Elections.—*Punch*.

BY ROYAL INVITATION.—Atlas has once more taken the world on his shoulders; Gladstone is himself again—Prime Minister of England.—*Punch*.

STUPENDOUS STAR SHOWERS.—Talk of the greatest recorded August and November flights of aerolites, what are they to those of April, 1880? It is proposed to give the distinguishing title of "The Disraelite Star-Shower." They all rise in the region of "Leo Britannicus," and observers describe their brilliancy as anything but remarkable.—*Punch*.

NOT TOO LATE YET (apropos of a Monument not yet in the Abbey).—We take the following from *Punch*:—

Says the Duke of W. to the Dean of W.
"You see how things are going, Mr. Dean;
And even at this late hour, I'll make bold to trouble you,

To ponder what these late elections mean.
"I must confess to me it's as plain as A, B, C,
And to you it may not seem immaterial,
That the people's voice is clear to all who care to hear,
'We'll have naught to do with anything Imperial.'"

Says the Dean of W. to the Duke of W.,
"There's something in the inference, your Grace;
I am open to conviction, and to stop all further friction,
Suppose we find the Prince another place!"

WOMAN'S NERVE.—A tall lady with a saturnine countenance came into the *Chronicle* office the other day, and demanded of one of the reporters if Virginia offered a good field for a series of a dozen lectures on women's suffrage. "I don't think the Comstockers have thought much about female suffrage," replied the reporter, frankly. "Don't say female," said the tall lady, sharply. "Why not?" asked the reporter, in innocent surprise. "Because, sir, a term that is used to describe sex in animals should not be applied to women." The reporter admitted, in great humiliation, that the point was well taken, and looked up with some alarm at the severe countenance of the lady, who was a head taller than himself, and manifestly able to thrash him in the interest of progress, if so disposed. The stern countenance softened somewhat at the signs of confessed inferiority, however, and the lady continued: "The cause of woman is the cause of humanity. The cause of humanity embraces all progress. Why, then, should the people of Virginia be indifferent to woman?" "They're not!" cried the small

reporter, hastily; "far from it. Woman is the boss of this camp. Everything she wants she gets, and not one in a hundred has to do a lick of work." "Mere toys," said the tall one, with deep scorn. "Playthings for an idle hour. You cover women with silks and gauds, and sink her soul into insignificance by circumscribing her sphere and allowing her no mission in life." "Well," admitted the small reporter, "that's about the way we look at it up here, that's a fact. Women haven't got the nerve to rattle for themselves like men." "Ner-r-ve!" She uttered this word in such terrific tone that the small reporter half rose from his chair. "Nerve! What is there requiring nerve that you do that I am incapable of?" No offence, madame, no offence. I meant nothing personal, I assure you." "Am I not stronger than you?" she demanded, scorning the apology. "Am I not gifted with as great a brain? Why do you despise my sex? We can bear more pain, and are, therefore, your superiors in courage." The small reporter was gazing fixedly at a dark corner of the room, and made no answer. "Nerve, indeed!" continued the tall lady, "why women have infinitely more nerve than men. Only yesterday I saw a woman—" "That's the biggest rat I ever saw in the office," said the small reporter, staring intently at the dark corner. The screams that rent the air brought in all the printers and several citizens from the street. When they arrived the tall one was standing on a chair with one hand covering her eyes and the other convulsively clutching at her skirts as she gathered them close around her. The small reporter wisely took advantage of the crowd to slip out, and he telegraphed from Gold Hill that he was going down to Carson to work up a big item.—*Virginia City (Nevada) Chronicle*.

BIRTHS.

BOND.—April 25, at Anderly Rectory, Lincolnshire, the wife of the Rev. John Bond, of a son.

BOTT.—April 24, at Canterbury-road, Kilburn, the wife of the Rev. Sidney Bott, Vicar of St. Jude's, Queen's-park, of a daughter.

BRADROD.—April 13, at 22, Oakley-road, Islington, N., the wife of Arthur Bradrod, of a son.

BRODIE.—April 30, at Letham House, Nairnshire, Mrs. Brodie, of Letham, of a son.

CHRADE.—April 25, at the Little Chister, Westminster Abbey, the wife of Rev. J. H. Chadwick, M.A., Minor Canon of Westminster, of a son.

FOTHERGILL.—April 24, at 21, Ashby-road, Canonbury, the wife of the Rev. Ernest Henry Fothergill, of a son.

GROVER.—April 20, at Hemel Hempstead, the wife of Wally Grover, of a son.

KEMP-WELCH.—April 21, at Twynham, Cotnam, Bristol, the wife of James Kemp-Welch, jun., of a son.

MORANT.—April 20, at 13, Royal-escent, Weymouth, the wife of Colonel Horatio Harbord Morant, Aide-de-Camp to the Queen, of a son.

SHELMERDINE.—April 25, at Churchhill, Chipping Norton, the wife of the Rev. Nathaniel Sheldermine, M.A., of a daughter.

SEWELL.—March 27, at Palghat, India, the wife of E. J. Sewell, Esq., Madras Civil Service, of a son.

UNWIN.—April 18, at Rosedale, Hadden-road, Lee, the wife of E. Unwin, of a daughter.

MARRIAGES.

ANDERTON-TYRER.—April 20, at Northgate-street Congregational Chapel, Chester, by Rev. J. D. Riley, of Shepton Mallet, Mr. W. B. Anderton, M.A., of Morley, near Leeds, third son of Wm. Anderton, Esq., J.P., Clerk-hill, to Ellen, fifth daughter of the late John Tyrer, Esq., of Liverpool.

GEN-FOSTER.—April 21, Wright Geo., of the Manchester and County Bank, Wigan, to Mary, daughter of the late Mr. John Foster, Minister of the Gospel, Wilham, Essex.

MIRAVET-LAYERS.—March 20, at St. Denis-le-Rehais, Seine et Marne, Mademoiselle Esther Constante Miravet, to Dan Isaac Davies, B.Sc., of Bristol, *Benedictus de Mariage* at the *Edile Reforme* by the Pasteur Alms Tintelin, of Monnaux, Chateau Thierry.

MORTIMER-GOODY.—April 21, at the Above-bar Congregational Church, Southampton, by the Rev. J. B. Piddis, M.A., Henry Thomas, second son of F. Mortimer, Esq., of Shepherd's-bush, to Elizabeth Mary (Lily), eldest daughter of the Rev. William Goody, of Southampton.

PATERSON-ROBERTSON.—April 20, at 7, Eton-terrace, Hill-head, Glasgow, by the Rev. Donald Macleod, D.D., one of Her Majesty's Chaplains, George Paterson, Writer, Glasgow, to Jessie, daughter of the late Rev. William Robert son, of Monksland and Strouan, Perthshire.

PIGGOTT-NEWTON.—April 24, at the Baptist Chapel, Tottenham, by the Rev. D. Fotheringham, John Ebbay Piggott to Louis Eliza Newton, both of Tottenham.

RENSHAW-WALKDEN.—April 24, at the Chapel Royal, Savoy, by the Rev. Henry White, M.A., Chaplain of the Savoy and Chaplain in Ordinary to the Queen, Bernard Renshaw, Staff Surgeon, R.N., youngest son of Henry G. Renshaw of Ash Lawn, The Globe, Lee, to Elizabeth (Rosale), youngest daughter of the late Samuel Walkden, of Oldcastle House, Blackheath, and of 21, Lawrence-lane, London.

WICKHAM-GOODMAN.—April 20, at the Congregational Church, Leytonstone, by the Rev. R. H. Lovell, assisted by the Rev. J. E. Tunmer, Thomas William, eldest son of Thomas Wickham, Cromwell House, Leytonstone, to Louise (Louie), eldest daughter of William Goodman, of Elm House, Leytonstone.

DEATHS.

ALLEN.—April 21, at Clifton, Jessie Emily, the youngest daughter of the late Rev. William Allen, rector of B-sharston, and of St. Bride's, Fenchurch-street, aged 35; also, on the 21st March, at Colombo, Ceylon, Cecil, the youngest son of the above late Rev. William Allen, aged 31.

ALLIOTT.—April 21, at her house, Western-terrace, Nottingham, Mary, widow of the late Alexander Allott.

BLOCK.—April 22, at North-grove, Highgate, in her 81st year, Elizabeth, widow of the late William Block, Esq., of The Grove, Mawdell-hill.

CLARKSON.—April 20, at Kirkdale, Sydenham, Charles Clarkson, late of the Inland Revenue Department, Somerset House, aged 74.

COLLINS.—April 18, at Botolph's, Mr. Richard Collins, in his 87th year. Upwards of 61 years in membership and 40 years Deacon of the Congregational Church at Watfield, Suffolks.

CHAMBERS.—April 20, at the residence of her uncle, John Anthony Engall Staines, Mabel, the dearly-loved eldest daughter of R. W. and Lily Chambers, of Leicester-street, Hull.

KINDRELL.—April 25, at Reading, Alice, daughter of Arthur R. Kindrell, in her 17th year.

GORDON.—April 21, at his residence, The Ladies Hill, Kenilworth, aged 73 years, the Rev. John Gordon.

HARRIS.—April 21, at Falmouth, after several years of intense suffering, Matthew Harris, late of 9, Stamford-street, in the 54th year of his age.

HAWLEY.—April 21, at Bombay, of sunstroke, aged 23. William Hawley, son of John P. Hawley, 3, Chatham-house, Brixton-hill.

HILL.—April 18, at Abbey Cottage, Old Windsor, Sophia Hill, daughter of the late C. Hill, Esq., of Finchley, aged 90.

LOMBE.—April 21, at Morton Hall, Norfolk, in her 90th year. Sophia, widow of the late Rev. Henry Lombe, of Blythburgh Park.

MILLS.—April 21, at the Moat, Eitham, Kent, Richard Mills, Esq., formerly one of the Taxing Masters of the Court of Chancery, in his 95th year.

NASH.—April 24, at the residence of her son-in-law, Mr. Perry, 140, Moone-street, S.W., Christian, widow of the late Mark Nash, formerly of Deal, after many years of great suffering entered into rest, aged 91 years.

SOUTHERWOOD.—April 21, at Hookenden, St. Mary Cray, Elizabeth, the widow of the late James Southernwood, aged 81.

STEELE.—April 13, at Dunbar House, The Pavement, Clapham-common, Harriett, the beloved wife of Archibald Steele, aged 58. "Her end was peace."

TOY.—April 19, on board the *Grantilly Castle*, on his voyage home from Madagascar, the Rev. Robert Toy, aged 56 years.

WAUDBY.—April 18, killed, while defending the Dubud post, between Candahar and Quetta, against an overwhelming force, Sidney James Waudby, son of the Rev. W. R. P. Waudby, Rector of Stoke Albany, Market Harborough, in his 60th year.

WINTER.—April 21, at St. John's-hill House, New Wandsworth, the Rev. Charles Winter, late minister of West Brompton Congregational Church, aged 56 years. Friends are requested to accept this intimation.

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SUPPLEMENT TO THE NONCONFORMIST & INDEPENDENT

THURSDAY, APRIL 29, 1880.

BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

THE annual session was opened on Monday morning at Bloomsbury Chapel with an introductory devotional service, which commenced at eleven o'clock. There was a large attendance of ministers, delegates, and visitors. The Rev. Geo. Gould, the retiring chairman, took the chair, and read a portion of the fourth chapter of Ephesians. Several hymns were sung, and the Revs. J. Bloomfield, W. Barker (Hastings), Stead (Harrogate), T. M. Morris (Ipswich), and Dr. Angus, engaged in prayer.

THE RETIRING CHAIRMAN.

THE CHAIRMAN then said that when twelve months ago he was called upon by their unanimous and cordial vote to occupy that post, he entered upon its duties with fear and trembling. It was not given to a man to foresee the events of one day, and little did he anticipate the anxious trials the Union had been called upon to pass through during the past year. He need not allude to the cause of those anxieties, and he would not anticipate the report which would be presented; but he desired to take the opportunity of those last words to express, first of all, his thanks to the brethren composing the assemblies which had been held under his presidency for their very generous forbearance and cordial co-operation in maintaining order in all their deliberations and discussions. They had never had, during his experience of forty years, meetings where greater unanimity prevailed. He had also to express his deep thankfulness as he recalled the manner in which the several committees had enabled him to discharge the duties devolving upon him, and he had been cheered and comforted by the readiness of all his brethren. He desired most emphatically to express his thankfulness to God, and his dear brethren, Birrell, Chown, and Landels, for the promptitude with which they came to the aid of the Union when they were without the services of a secretary. When gentlemen such as those had thrown themselves with such energy and zeal into its service they deserved the very warmest acknowledgments which that Union could convey to them. He felt that to their cordial co-operation they were very largely indebted for the success with which the operations of the Union had been carried on. It was an intense gratification to him to see the Rev. Mr. Sampson on that platform—(cheers)—the nominated secretary of that Union. After the prolonged and anxious consideration with which the selection of a suitable person was decided upon, he thought he was only anticipating the feeling of that assembly in saying that the conclusion at which they had arrived was such a one as augured for the Union, under the Divine blessing, a future of very great prosperity in all the departments of work now contemplated by it. He thought it a very happy thing that, though the year began with those clouds, yet they had, in the presence of their friend, something like an intimation that God had not forgotten to be gracious to His servants, and that He was about to return and visit them with a great blessing. He rejoiced to see Mr. Sampson there, and to know that he was likely to undertake the responsibilities of that office with their cordial concurrence. He would ask for him their prayerful support. Nothing remained for him but to vacate that chair that he might induct into it his old and valued friend Mr. Trestrail. It was more than forty years ago since they were first brought into contact, and for some thirty-nine years they had been in intimate association with one another. He thanked God that Mr. Trestrail's life had been spared, and that he had been enabled to serve that denomination with such honour to himself, and now that he was about to enter upon that post of president, he prayed that God would endow him with every gift and blessing, and enable him to discharge the duties with an efficiency which none of his predecessors had been able to display, and might show that God was with them, and that they were prepared to do their work for Christ in the world. (Cheers.)

The Rev. F. TRESTRAIL, having taken the chair, expressed his thanks to Mr. Gould for the kind and generous manner in which he had introduced him. He hoped that the feelings he had expressed and the prayers that had been offered for them both might be heard, and answered by the God whom they loved and served. It was a great satisfaction to him in succeeding Mr. Gould in that office, to think that that gentleman had had to deal with questions which were very complex, and that he himself would not have such heavy burdens to sustain. He knew, however, that his experience would be helpful to him, and that he would have the

sympathy and help of all his brethren, and, relying upon that, he entered upon his office without misgiving. When they had to act with brethren for the furtherance of one object on which all their hearts were set, they might rely upon the help of one another, and of the Holy Spirit of God.

The Rev. G. W. HUMPHREYS, B.A. (Wellington), was then appointed minute secretary of the session.

Rev. J. J. BROWN (Birmingham) said he had the pleasing duty to propose the following resolution:—

That the cordial thanks of this assembly be given to the Rev. George Gould for the marked ability with which he has filled the office of chairman of the Baptist Union during an exceptionally trying year. Mr. Gould has, by his tact, devoutness, and business habits, rendered essential service to the Union, and this assembly places upon record its high appreciation of the earnest and self-denying spirit which he has manifested, and devoutly prays that a rich blessing from God may ever follow him.

He thought no president of the Union had ever retired from the chair without being entitled to the grateful thanks of the brethren. Some presidents had either found or made exceptional opportunities of usefulness. The president who now retired had, as the resolution expressed it, found an exceptionally trying year. He would not say anything of his devotedness or self-denying services and courtesy, or of the intellectual ability with which he had vindicated the principles which were precious to them. Two things he might say. It had been the honour of their ex-president to carry the banner of the Union across the Tweed, and plant it in Scotland, and many of them could bear witness that it was an invasion pleasant both to the invaded and the invaders. Their president, by his dignity, courtesy, and grace in the hospitable assemblies to which the Scotch invited them, represented nobly and manfully the spirit of English Baptists. The resolution would carry with it their hearts and prayers that the blessing of God might follow him; and they hoped that his brightest years of joy might be those which remained to him. (Cheers.)

Mr. J. P. BACON said he had had occasion to attend the meetings of the committee, and had witnessed the vast amount of work and anxiety Mr. Gould had undergone, and he most cordially seconded the resolution.

The resolution was heartily adopted.

Rev. GEO. GOULD said it had been a pleasure to him to serve them, although some pain mingled with the pleasure in the exceptionally gracious vote of thanks given to him. He wished next to the love of the Saviour to have the love and confidence of his brethren, and nothing was more cheering to his heart than to receive any acknowledgment from them for the service he had rendered which had been acceptable to them. Although he had had an unusual number of journeys to take during the last year, he had been enabled to take them without putting the Baptist Union to the expense of them. His own dear people at Norwich were a little anxious about the expense he was put to, and they very kindly handed him over the money, and he esteemed that act of theirs as one of the most gracious expressions of the loving sympathy with which they wished to sustain him. (Cheers.)

Rev. F. TRESTRAIL said if that fact had been known before the resolution was drafted, their thanks to the church at Norwich might have been added.

DEPUTATION FROM SCOTLAND.

The Rev. Dr. CULROSS was then introduced as a deputation from the Baptist Union of Scotland. He regretted that the Rev. Mr. Johnson who accompanied him was unable to be present through illness. He had nothing to say from the Baptist Union of Scotland except that they were only a younger sister of the Baptist Union, and could assure them of their very cordial affection and the deep interest which they took in their proceedings in the South, and the influence which their work had indirectly upon their own work in the North. Never were meetings more pleasing than those held in Glasgow, and they would be delighted to see the face of the invaders again. The President seemed to have studied the country religiously, and didn't make more than three or four mistakes with reference to the denominations. (Laughter.) He could assure them of the very deep interest they took in their proceedings, and prayed that the blessing of God might be with them at all times, and in those meetings especially.

THE REPORT FOR THE YEAR.

The Rev. C. M. BIRRELL then read the report. It commenced with a reference to the appointment at the last annual meeting of the Rev. L. H. Booth to be secretary and the Rev. J. H. Millard assistant secretary of the Baptist Union and British and Irish Home Mission. The arrangement has not, however, proved permanent. In August last Mr. Booth, to the great regret of the committee, who greatly appreciated his efforts to lay broad the foundations for future action, re-

signed without hope of his decision being reversed. Mr. Millard, also, who had served the Union with earnest and single-minded devotion, also retired. After prolonged thought and inquiry it was decided to recommend the Rev. William Sampson as secretary—a man whose qualities have been tested in situations of importance both at home and abroad, and whose faculty for business and organisation, combined with evangelistic zeal and a fraternal spirit, have already won for him the general esteem of the churches. The report then made reference to the Annuity, the Augmentation, and the Educational Funds, to the evangelistic services carried on during the year, and to the statistics of the churches. The last year's accounts show an increase of 5,300 members, of 30,548 scholars, and 3,427 teachers. The detailed tables, which will be found in the hand-book, show that the denomination embraces in round numbers 2,000 churches—i.e., "congregations of faithful men"—having 4,000 pastors and evangelists, a quarter of a million of church members, half a million of Sunday scholars, and one million of sittings for the accommodation of worshippers. The financial state of the Union was not altogether satisfactory. The contributions of individual members had fallen off, and 300 individual churches had ceased to subscribe. Thus the deficiency was £187, which, it was hoped, would be at once cleared off. The report then refers to the losses of honoured brethren during the past year. Frederick Goadby, whose disciplined mind had just found what seemed its fitting field of action, and the devoted John Landels, who, on the threshold of his ministry in a newly-acquired language, was called on high, leaving his mortal form under the cypresses of Genoa. The venerable Christopher Woolacott stayed with us till his ninetieth year; not far behind in that long pilgrimage followed Dr. James Paterson, the patriarch of our Scottish churches, who so recently presided among us; and, notwithstanding the climates in which they had endured hardness as good soldiers of Christ. Close to these came James M. Phillippo, the father and counsellor of the West Indies; John Clarke, the pioneer of our African Mission, and Alfred Saker, its latest apostle. His frail person and indomitable soul smote all hearts at our last assembly. The report concluded with a brief reference to the changed political condition of the nation, upon which the expected dawn had broken into broad daylight. It was hoped that those who had been elected to legislate for the country would not fail to contribute to the honour of England and the freedom and happiness of all nations.

Mr. S. R. PATTISON (treasurer) presented the financial statement. The total receipts, including balance from last year and loan from banker, was £1,090 2s. 10d., and the payments left a balance in hand of £126 3s. 7d. As compared with last year there had been a falling off of £191 in the amount of subscriptions from associations, churches, and personal members. There was a balance of £13 10s. 4d. due to the treasurer on account of the Evangelistic Fund, and the balance-sheet of the Union showed a total deficiency of £287 10s. 3d.

THE UNION FUNDS.

The Rev. GEORGE GOULD moved:—

That the cordial thanks of the Union be given to the Revs. C. M. Birrell, J. P. Chown, and W. Landels for their self-denying and gratuitous services in the practical management of the various funds of the Union under direction of its committees during the very long and anxious period under which it was without a secretary, whilst devoutly recognising the goodness of God in enabling them to fulfil the duties which they so promptly assumed at the unanimous invitation of the committee, would affectionately express its appreciation of their ability, diligence, and efficiency, and pray that they may long live to witness the prosperity of those organisations of the Union which they have served so well.

He thought the terms of the resolution expressed with sufficient accuracy their indebtedness to their brethren. He was sure it would be impossible to have found three brethren who could have thrown themselves with greater zeal and earnestness into the work which had devolved upon them. Mr. Chown's health had given way, but Mr. Birrell had had strength enough to serve the good cause, while Dr. Landels had seemed, like Atlas, ready to bear the full weight of the Union upon his shoulders. He trusted they would continue to receive God's blessing.

Mr. S. R. PATTISON seconded the resolution, which was heartily adopted.

THE NEW SECRETARY.

Rev. Dr. LANDELS said they were very much obliged to the assembly for the way in which they had rewarded their services, which it had been a great pleasure to render. With respect to the deficiency of £287, he would mention that nearly 300 churches and over 100 personal members had not yet contributed to the funds of the Union. If any delegates were there who had

not paid their subscription, he would remind them that they were there without right. He had to nominate the Rev. Wm. Sampson as a successor to the three gentlemen whose names had been mentioned. He had a broad back and would prove himself competent to the work, for he was equal to the three of them rolled into one. He felt devoutly thankful that they had been guided in that selection, and there was but one feeling throughout the country as to their friend's fitness for that office. He would bespeak for him their sympathy and cordial co-operation. They had passed through stormy scenes, and they could not undo in a week what had been done in a number of months. They had got behind in funds, and he would ask them not to be impatient, but to give him time to get things into working order. Let them put their own shoulders to the wheel, and work heartily with him, and he hoped they would then see that Union become a greater power for good and enjoy greater prosperity than they had witnessed before. He proposed that the Rev. Wm. Sampson be now elected secretary of the Baptist Union.

Rev. J. P. CHOWN seconded the motion with very great pleasure and devout thankfulness for the way in which they had been guided in their choice of that gentleman, which had been received and endorsed with perfect unanimity and hearty appreciation. He asked for their prayers to sustain and bless him.

The Rev. W. SAMPSON expressed his thanks for the great kindness with which they had received his name. He had been engaged at the office during the last week, and he could only say that if work would enable a man to succeed in that office he would not fail. He felt some regret at being obliged to leave friends in Folkestone, whose memories would always be dear to him, and he regretted that there should have been any necessity to appoint a new secretary. From what he had seen in the office he felt that the leaving of the brethren had been a loss to the Union, and it was simply because he saw that there was no help for it, that he felt it his duty to accept the office. He had been spoken of as being one of the leaders of the body; but that was out of the question, unless leading consisted in following, and mastership consisted in being servant of all. If he could serve the denomination, and brethren in the denomination, he should be richly repaid. He thanked them very much indeed for the way in which his name had been received, and promised, as God helped him, to do his best to serve them. (Cheers.)

The Rev. J. T. WIGNER moved, and the Rev. Dr. PRICE seconded, a vote of thanks to the treasurer, which was adopted.

THE CHAIRMAN'S ADDRESS—A RETROSPECT.

THE CHAIRMAN then ascended the pulpit and delivered his address. He said that it was nearly fifty years since he came to London to enter upon public life. Of the leading London ministers who were present at a prayer meeting held in Little Wild-street to welcome him, none but their venerable brother, Dr. Steane, survived. And now he stood there, an old man, but young in heart, and full of loving sympathy with them all, especially his younger brethren, who had just entered on the field of battle and toil from which he should soon be called to retire. His address would be a retrospect. No adequate idea of the progress and influence of Nonconformity could be formed without noticing the change which had taken place in public opinion, during the present century, on some vital questions of general policy and political life. By way of illustration of the state of feeling in high quarters at the close of the last century Mr. Trestrail referred to the case of the Rev. W. Winterbotham, co-pastor with the Rev. Mr. Gibbs of the church meeting in How's-lane, Plymouth, who, in 1793, was tried at Exeter on a charge of sedition because he had maintained, in a sermon preached on the previous 5th of November, "that his Majesty was placed on the throne on condition of keeping certain rules and laws; and, if he did not keep them, he had no more right to the throne than the Stuarts had." For this Mr. Winterbotham was sentenced to four years' imprisonment in Newgate, and to pay a fine of two hundred pounds. Chiefly through the courage of Nonconformists, who, in past times, in the face of great peril, manfully resisted these doctrines, had the British Constitution grown up into its present form. The speaker went on to describe the wretched state of things politically and socially that prevailed early in this century, the period from 1815 to 1823 being the worst and one of the dreariest in modern times. Referring to the dawn of religious liberty, he spoke of the Corporation and Test Acts and of Lord Sidmouth's bill of 1810 to restrict the right of preaching, which was thrown out by the energy of Nonconformist. Then the "Protestant Society for the Protection of Religious Liberty" was formed, with Mr. Wilks for secretary. That gentleman commenced an agitation against the Test Acts, and prepared

the way for Parliamentary action; and the society which he had served, with untiring zeal and marvellous eloquence, found a successor in what ultimately became "The Society for the Liberation of Religion from all State-Patronage and Control." Lord John Russell, who had now taken a front place among statesmen, in February, 1822, submitted to a committee of the whole House a series of resolutions condemning the Test Acts, and a Bill founded on them was carried in the Commons, and quickly passed in the Lords, in spite of Lord Eldon's tears. The next important subject which engaged the attention of Parliament was the emancipation of Romanists from the civil disabilities which had so long oppressed them, which the Dissenters supported. Probably if it had been seen that the Pope would have been declared infallible, that Act would never have been passed. After describing the characteristics of Popery and Ritualism, its bastard offspring, the chairman referred to the Reform Bill era. It was at that time that he came to London and was in the habit of attending the courts of law and the Houses of Parliament. He was himself present in the gallery of the Commons when Lord John Russell, on the 1st of March, 1832, brought in his Reform Bill. The scene was thus described:— Few persons now living can have any recollection of the Chapel of Stephens, where was gathered the collective wisdom of the nation. Huge chandeliers filled with wax candles lighted it up, for gas not being brought in. The back seat of the gallery was occupied by the reporters—intelligent, courteous, and clever men, ready to give a stranger any information, and adding much to his enjoyment by their witticisms on those taking part in the debate. Mr. Mannors Sutton was the speaker. Stately in person, dignified and courteous in manner, and endowed with a voice of singular sweetness and power, he had perfect command of the assembly. Lord Althorpe was leader. Homely in appearance, somewhat brusque in manner, without any gifts of oratory, but endowed with marvellous common-sense enriched by culture, he commanded, by his admirable tact and temper, transparent honesty, unbending integrity, and irreproachable character, an almost unbounded influence. He was supported by Lord Palmerston, Sir James Graham, Messrs. Charles Grant, Denman, Lambton, Poulett Thompson, Stanley, Sir Wm. Horne, and Lord John. These were confronted by Sir R. Peel, in person and manner a perfect contrast to Lord Althorpe, Messrs. Goulburn, Dawson, J. W. Croker, the Marquis of Chandos, and Sir Charles Wetherall, an able lawyer and speaker, a sincere, but a bigoted, bitter Tory. No one outside the Ministry had the slightest idea of the nature of the Bill, which, at the call of the Speaker, Lord John rose to bring in. Diminutive in stature, and, at first, feeble in voice and manner, he soon warmed to his subject, and spoke with force and eloquence. Having explained the machinery of the Bill, he quietly said, "And it is the intention of her Majesty's Government to place in Schedule A sixty boroughs." For a moment or two there was a dead silence, broken by a few scattered cheers. Perceiving that he had not been distinctly heard, he raised his voice: "Not six, Mr. Speaker, but sixty!" Astonishment at the boldness of the proposal on the one side, and dismay at the audacity of it on the other, for a short time closed every mouth, until Mr. Hume started to his feet, when a shout arose which fairly shook the House, answered by yells and groans, producing the wildest scene of excitement I ever witnessed. Above this noise and din, the voice of Sir Charles Wetherall was heard exclaiming, "Oh, my God, the British Constitution is gone!" At the second reading, the anti-reformers made a desperate effort to defeat the Bill, which was carried by a majority of only one! On the proposal to reduce the number of Members, Ministers were beaten, and they determined to dissolve. The King hesitated. But when he heard that the Tory Peers had agreed to deprecate the exercise of his prerogative, he was prompt; and his appearance in the Lords scarcely repressed the tumult that prevailed. The Commons was in a state of uproar, in which Sir Robert Peel was very prominent. The next day the *Gazette* contained an appeal from the Sovereign to the people. The elections were soon over, and on the 24th of June Lord John reintroduced the Bill, and Sir Robert would have waived all discussion on its principle. But Sir Charles Wetherall determined on a dogged resistance; and one night, after it had got into committee, he succeeded, by tactics similar to those which disgraced the last Session, in keeping the House until seven o'clock in the morning! Eventually, Lord John, accompanied by one hundred of his supporters, carried the Bill up to the Lords, where it was read the first time in solemn silence. Earl Grey moved the second reading on October 3rd, referring, in touching terms, to his having advocated a similar measure fifty years before. After a masterly debate, extending over five nights, the Bill was rejected by a majority of forty-one—twenty-one bishops, the invariable opponents of all Liberal measures, in spite of Earl Grey's appeal to them, voting against it. The excitement resulting from these proceedings baffles all description. Mobs broke loose, assaulted Apsley House, unhorsed the Duke

of Cumberland, fired Nottingham Castle, and the public entrance of Sir Charles Wetherall, as recorder, into Bristol was made the occasion of a furious riot, unparalleled since the days of Lord George Gordon. On the re-assembling of Parliament the Bill was again introduced, and the second reading carried in the Commons on a Sunday morning by a majority of 164. In the Lords, after a protracted debate, the Ministry had a majority of nine. During the Easter recess, meetings of earnest, determined men were held all over the country. The most remarkable was at Birmingham, May 7th, when not less than 150,000 were present, and, at the suggestion of Mr. Salt, these men uncovered their heads, and each repeated these solemn words, "With unbroken faith, through every peril and privation, we here devote ourselves and our children to our country's cause." Unmoved by these warnings, the Lords defeated the Ministry by a majority of thirty-five, on which Earl Grey asked the King to create new peers. He hesitated, then wept, and finally refused. The next morning the nation heard that the King had dismissed his Ministers. The Commons having expressed their deep regret at the dismissal of advisers in whom they had unabated confidence, the King stipulated with Lord Lyndhurst that the new Ministry should introduce some measure of Reform. The Duke refused office on this occasion, and Sir Robert Peel, who saw the peril, steadily refused the Premiership, and sacrificed personal ambition to his country's weal. For nine days there was no Government, and the King had to recall Earl Grey, and consent to his terms. The patient self-possession of the people during this crisis was wonderful; which was the more remarkable since it was generally believed that the Duke had resolved on a military Government. Officers were ordered to join their regiments, and the Scots Greys were employed, on a Sunday morning, in grinding their sabres, which had not been so ground since the eve of Waterloo. The King having privately induced a majority of the Tory peers to retire from the House, the third reading of the Bill was carried by one hundred and six to twenty-two; and this second Magna Charta of British freedom became a law of the land. The great legal and social improvements that followed were then referred to, and the movement for the repeal of the Corn Laws, in which Nonconformists took so prominent a share—their conference of 632 ministers at Manchester having an important influence in the struggle for cheap bread. The Baptist Union, or rather the "Baptist Board," was formed in 1832, and two years later the Revs. W. H. Murch, Edward Steane, and Mr. Belcher were the secretaries. Ten years later the Rev. J. H. Hinton joined the secretariat, and he retired in 1863, shortly after the appointment of the Rev. J. H. Mallard, who had been in office sixteen years, and to whose devotion and vigour the Union was under great obligations. In 1836 an attempt was made to get accurate statistics, and the result showed that the Baptists had 1,332 places of worship, seating about 266,000 persons; while in 1879 they had 3,451 chapels, with 1,023,000 sittings—an increase during that period of 2,000 chapels and 760,000 sittings. The membership of their churches has advanced in a similar ratio—from 59,000 in 1836, to 276,000 in 1879—an increase of fourfold in forty years! The amount annually raised for evangelistic work in the counties, including the British and Irish Home Missions, had very nearly reached £17,000. Then it was to be noted that their increase in Lancashire was nearly eightfold; in Yorkshire nearly sevenfold. The churches were now, on an average, about twice as large as they were in 1830. This large increase was not to be attributed to the occupancy of the pulpit by abler and more earnest preachers than formerly. Drs. Steadman, Godwin, and Acworth, and Messrs. Larom, Harbottle, Griffiths, Saunders, Lister, Fisher, and Stephens, were men of high Christian character and devoted zeal—some of them distinguished for their literary attainments, all of them remarkable for ability—lived and laboured in these districts. Their Union had become a power in the land. It had called into existence "The London Baptist Association," which, in 1865, numbered 64 churches, but which now included 152, providing accommodation for nearly 100,000 persons, and under whose auspices fifteen new "houses of the Lord" had been erected, with nearly 11,000 sittings. These had not all been built in the suburbs, but two or three of the largest in the denser peopled and poorer parts of this vast city. The Union had also originated the Augmentation and Annuity Funds—institutions which, they hoped, would wipe out the reproach of having starving pastors, and widows and orphans uncared for. In addition to these important objects, it had taken up the Irish and Home Missions, in the hope of making them more effective. The speaker also dwelt upon the importance of grouping their small churches, pointing to what was done in the Cheddar Valley. Above all, they ought to develop their lay agency to the utmost, especially among men of higher culture, who could do much to relieve their village pastors and spare them for village work on the Lord's days. He hoped the prejudice against the appearance of lay brethren in the pulpit would die away. Too much was thrown

upon their pastors. Indeed, it was a rare thing for a worthy deacon to give out a hymn. The whole question was a vital one. Look at the Methodist bodies. Among the whole of them there were 3,600 ordained ministers and 34,000 local preachers—that is, ten to one—the highest proportion being among the Primitives. It appeared, also, that where the lay preachers most abounded there was the largest increase of membership—for these excellent men were a far greater power in promoting the extension of the church than was commonly supposed. Now, how stood that matter with them as Baptists? In 1879 they had 1,825 ordained ministers and 3,381 lay preachers; not two to one! He was aware that a large number of their ministers were not stately employed. But that did not materially affect the comparison, since the Methodist bodies had many supernumeraries. That was a matter which must be looked to. They had no lack of godly, educated men in their churches. Why were they not employed in this holy work? If their ministers were at fault more shame to them. If their lay brethren were at fault, then it was high time they should be summoned to their duty. He went on to refer to the evidences of the marked respect in which the Baptists were held by all other sections of the Christian Church, to the reasons they had for holding fast to their profession, and to their testimony on various public questions, such as the opium traffic, the evils of intemperance and war, &c. And then, with regard to their ecclesiastical leanings, it was nothing short of rank hypocrisy for persons to reproach them with being "political Dissenters," when their Church, with its doctrines, rites, and ceremonies, and its various ranks of clergy, is founded in an Act of Parliament! In reference to the momentous crisis through which the nation has passed, Mr. Trestrail said that the Government had been hurried from power by the voice of the people, and the services which Nonconformists had rendered in the matter had been gratefully acknowledged by their leading statesmen. The speaker then alluded to the improvement in the architecture of their places of worship, which were no longer "meeting-houses." But it was a question whether the desire for more ornate buildings had been kept within bounds. They did not want places for gorgeous spectacles and grand processions, and splendid architecture would not draw the masses to the sanctuary. The thousands sometimes spent upon their places of worship would be often of vastly more service in providing for the spiritual necessities of their large towns and rural districts. He doubted also if fine churches drew people. It was the living power within. The speaker went on to refer at some length to "three extraordinary men" of the last century—Raikes, Fuller, and Carey—and to the great results that flowed from their labours, and to contrast the sneers of the *Edinburgh Review* of 1814 with the eulogistic report of the Indian Government in 1866, in which most emphatic testimony was borne to the beneficial results of missions. Mr. Trestrail went on to say: If I had the power to bring here to-day representatives from the entire mission field, what a spectacle you would behold! People of every nation under heaven, of every colour, of every clime, of every rank and condition, would be present. Ask them what it is that causes their faces to beam with joy, and what unites them into one happy band, and they will tell you the name of Jesus of Nazareth. See how they greet one another, as if they were members of one family. Ask them how is this? They all will reply, "One is our Master, even Christ, and all we are brethren." Listen, for they are singing, and though the language of each differs, yet their voices blend in perfect harmony while they cry, "Salvation to our God who sitteth on the Throne, and unto the Lamb." Such a sight would give us some idea of the last scene in the history of man's redemption, when the curtain of time shall fall, and the drama of this world be brought to its close. "I beheld, and lo, a great multitude which no man can number, of all nations and kindreds and peoples, stood before the Throne, and the Lamb, singing with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.'" What a reply such a spectacle would be to all opponents, and what a surprise to those who assert that the pulpit has lost its power, and that Christianity is old and effete! Old and effete! No! It is the greatest fact in history, and the greatest power in the world. It has placed beyond dispute the declaration of Holy Writ, that God hath "made of one blood all nations that dwell upon the earth." It has done what all systems of philosophy have failed to do—brought out, with a distinctness that none can mistake, the essential difference between man and all other living creatures. The rise and progress of the mission power is the most wonderful in the tide of events which has rolled over the world during the present century. At home it has conquered stubborn prejudices, and promoted brotherly love amongst all sections of Christians; while in its wake, born of deep compassion for the poor and the outcast, almost every benevolent and religious institution which aims at mitigating human suffering, and to comfort and bind up broken hearts, has followed. Abroad it has mastered every written language, reduced barbarous tongues to

form and system, and translated into them, in whole or in part, the Sacred Oracles. The mission power has proved the down-trodden negro to be a man, and burst his bonds, and made him free throughout our dominions. It has humanised the cannibals of the Southern Seas, and brought multitudes of them to the Cross of Christ. It has extinguished the Suttee fires which for centuries blazed over India, suppressed infanticide, abolished the celibacy of Hindoo widows, and pronounced the doom of polygamy. It has severed the official connection of the Government with idolatry, reformed the manners and habits of European residents—once a byword and a reproach—while amongst them there will now be found some of the brightest ornaments of the Christian profession. With such tokens of the Divine blessing on every hand, is this the time to abate our zeal, diminish our gifts, or abstain from importunate believing prayer? God forbid! No, we will fall at His feet, and renew our vows of consecration to this glorious work.

Mr. Trestrail was frequently and warmly applauded during the delivery of the address, and at the close the committee of the Union were balloted for, and the sitting, which had lasted nearly four hours, terminated.

EVENING SESSION.

The gathering of the Union was resumed on Monday evening in the Mission Hall Library, Castle-street. The Rev. F. Trestrail presided. The Rev. Dr. Landels submitted a statement of the present position of the Annuity Fund, from which it appeared that since 1878 101 members and 46 of their wives had joined. A further amount of £30,000 he estimated would be required, but hitherto only about half of the churches had been canvassed. Mr. W. Stead, of Harrogate, suggested that Dr. Landels and the Rev. C. Williams, of Accrington, should resume their visits to the churches with a view to obtaining the amount still necessary. The Rev. W. Sampson concurred, urging the sympathy of the ministers towards securing it. Mr. A. T. Bowser thought that £100 should be required for every minister admitted, and that £100,000 instead of £30,000 would be needed to meet all claims. A resolution, moved by Mr. James Harvey, and seconded by Mr. W. W. Baynes, was carried:—"That it is desirable to complete the canvass of the churches for the £30,000 to meet future requirements, and that it be accordingly resumed and prosecuted with energy." The Rev. W. Sampson proposed, and Mr. Humphrey, of Salop, seconded—"That this Union, gratefully remembering the valuable services of Dr. Landels and Mr. Williams in raising the votes already secured on behalf of the Annuity Fund, and understanding that there is pressing need for raising £30,000 to put the fund on a sufficiently broad basis to meet greatly increasing applications, hereby earnestly begs these brethren, together with the secretary, to do what they can to raise that sum, and this meeting pledges itself to do all in its power to help them." A report of the Augmentation Fund was submitted by the Rev. Charles Williams, stating that during the past year 212 churches had applied for the benefits of the fund, including 14 churches recommended by the London Baptist Association. Of these the committee have declined 16, leaving 196 to share in the distribution of funds at command. In the case of 129 the recommendation was supported by free contributions to the amount of £10, in which the pastors received £20. Owing to a lack of income, however, a dividend of £15 only had to be made to the remaining 67 applicants. At the last moment an anonymous friend, unwilling that such disappointment should be felt in so many homes, sent the necessary amount of £335 to raise the contribution to the usual £20 in each case, so that the total distributed amounts to £3,920. Mr. Williams proposed a resolution giving the fund the increased support of the churches, which having been seconded by the Rev. T. M. Morris, of Ipswich, was carried. The sitting shortly after closed.

THE BAPTIST BUILDING FUND.

UNDER the presidency of Mr. James Benham, the annual meeting of the Baptist Building Fund was held on Thursday evening at the Mission-house, Castle-street, Holborn. After a few remarks from the Chairman, Mr. A. T. Bowser, the secretary, read the report for the past year, of which the following is the substance:—The object of the fund—which has existed for 56 years, and had increased its capital from £1,000 to £27,000—is to aid in the erection of Baptist chapels throughout the kingdom by loans to the churches concerned. The report showed that several legacies, amounting to £4,400, had been received during the year. Twenty-nine loans had been granted for the aggregate sum of £7,558. Twenty-six chapels had been built and opened during the year 1879, and six others had been enlarged, and there remained a debt of £26,731. The total sum raised during the year in England only had been £47,000 for new chapels and improvements, which was considerably less than the average, and the total debt created had been £27,230, which was considerably more than the average, even with a greater number of

chapels built. To enable the fund to relieve the churches of the pressure of debt a capital of not less than £100,000 is needed. The financial statement showed that the income of the society had amounted to £7,966 14s. 2d., and that there was a balance in the treasurer's hands of £33 8s. 4d. The adoption of the report was moved by the Rev. G. W. Humphreys, B.A., of Wellington, who drew attention to the fact that, including the amount of debt paid off, some £65,000 or £70,000 had been raised in England for the purpose of chapel-extensions. The question whether a new chapel should be built or enlarged greatly depended upon the grant of a loan. The resolution was seconded by the Rev. T. M. Morris, of Ipswich, who expressed a hope that the time would come when, in addition to the assistance of loans, free grants would be given. Village chapels in his part of the country would not be erected but for the aid of the Building Fund. The Rev. R. Craven, B.A., of Leicester, moved the appointment of officers for the ensuing year. The society, he said, helped those who helped themselves. The resolution was seconded by the Rev. S. W. Bowser, B.A., of Exeter, who mentioned the case of a church being able to pay off £450 of the debt, because it was able to obtain the remaining £300 from the fund without interest. After a few remarks from the chairman, who said that the question of free grants could not be considered until the £100,000 capital had been obtained, the appointment of Mr. E. Rawlings as a trustee, in the room of the late Mr. Gurney, was moved by the Rev. F. Trestrail. The resolution was seconded by Mr. James Stiff, who last year promised £1,000 towards raising the capital of the fund from £25,000 to £50,000, paying instalments of £100 for every £2,500 received by the treasurer. The first instalment, he was glad to state, had been claimed from him, and he trusted that they should continue to provoke one another to love and good works. The Rev. J. Stephens, M.A., moved the appointment of the committee. The society was, he said, doing a work for which the churches could not be too grateful. The resolution having been seconded by the Rev. A. Tilley, of Cardiff, the meeting was brought to a close in the usual way.

THE BIBLE TRANSLATION SOCIETY.

THE annual meeting of this society was held also on Monday evening, at Bloomsbury Chapel, S. R. Pattison, Esq., being in the chair. The meeting having been opened in the usual way, the chairman remarked that they were there by a cruel necessity. They felt compelled to give the whole Word of God to the heathen, and it was because the great and beloved society, which professed to do this failed, in their opinion, to carry out that profession, that their separate organisation was maintained. It was, he believed, nothing but prejudice, the idol of the den, which prevented the Bible Society from translating the word "baptize." Men of science, when they found animals accustomed to dive under water, used the Greek form of that word to denote the habit. Baptism was not essential to salvation, but the smaller matters of God's Word merited attention as well as the great essentials of Christianity. The secretary, the Rev. A. Powell, then proceeded to read the report, which opened with a reference to those brethren who had taken part in the formation of the society forty years ago. The average income of the last ten years had exceeded by £500 that of the previous decade. The income of the last year amounted to £2,350 16s. 9d., whilst 41,603 portions of Scripture had been issued from their press. A pleasing feature was the strong desire to purchase the Word of God which had been shown on the part of the heathen. The treasurer's statement showed that a balance of £13 remained in his hands. The adoption of the report was moved by the Rev. J. Trafford, of Serampore. After detailing the work done in the way of translating the Scriptures by the Serampore missionaries, the speaker dwelt upon the small number of European missionaries labouring in India. After 75 years, and with the co-operation of 40 societies, there was only one missionary to half a million people. This rendered it the more necessary that the preaching of the Gospel should be largely supplemented by the circulation of the Scriptures. The resolution was seconded by the Rev. W. Miller, of Orissa, who said he was deeply thankful to the society for the help it had rendered from year to year. In Cuttack they had opened a book-room for the use of the natives, who had free access to it. A resolution expressive of thanks to God for the prosperity which had been vouchsafed to the society, was next moved by the Rev. C. Jordan, of Calcutta. After acknowledging the help afforded to missions by the British and Foreign Bible Society, the first secretary of which, Mr. Hughes, was a Baptist, Mr. Jordan expressed his approbation of the resolution which had been come to—not to give away, in future, copies of the Scriptures, but to charge something, however small the sum, for them. The desire to become acquainted with the Bible was growing among the natives, and he had even found a Mohammedan studying Horne's "Introduction." The resolution was seconded by Dr. Underhill, who referred at some

length to the various versions executed by missionaries of the society. Mr. Bate was preparing to translate the Old Testament into Hindi. The annotated Bengali New Testament was highly esteemed, and was the first commentary on the Scriptures in that language. Instances of the good done by the circulation of the Scriptures among the natives, without the aid of any living preacher, were then given by Dr. Underhill, and the meeting was shortly afterwards brought to a close.

ANNUAL MEMBERS' MEETING.

The usual annual meeting of the members of the Missionary Society was held in the library of the Mission House on Tuesday morning. The devotional exercises were conducted by the Rev. H. Dowson, of Bradford, after which H. Bowser, Esq., of Glasgow, was called upon to take the chair. A brief address from the Chairman was followed by the election of Sir Robert Lush and the Revs. H. Dowson and J. Bigwood as honorary members of the committee. The report and balance-sheet were then brought up by the secretary and treasurer respectively. The income of the society, we are glad to state, was larger last year than during any previous, except the year of jubilee (1843), the grand total of £50,350 having been reached—an increase of £4,250 upon the income of last year, or, if special funds are excluded, an increase of not less than £8,900. The adoption of the report and balance-sheet was moved by the Rev. J. P. Chown, and seconded by the Rev. J. T. Brown, of Northampton. The minutes of the committee meetings of the past year having been read by the secretary, a prolonged discussion took place on the constitution of the committee, ending in the adoption of a motion made by Mr. J. P. Bacon, the effect of which will be to introduce more country members into that body. The election of the committee brought the proceedings of the morning to a close. The venerable Rev. C. Stovel was present, and was warmly cheered.

BAPTIST MISSIONARY SOCIETY.

A PUBLIC missionary *soirée* was held at the Holborn Town Hall on Tuesday evening, followed by a public meeting, both held in the large hall, which, though a capacious building, was crowded to excess. The Rev. C. M. Birrell presided at the meeting. He was supported on the platform by the Rev. C. H. Spurgeon, Rev. Andrew Gunton Fuller, Rev. C. Jordan, Mr. Edmund Rawlings, &c.

In opening the proceedings, the CHAIRMAN expressed his pleasure at seeing such a large meeting on an occasion when they had an opportunity of conversing as one great family on the subject of the welfare of the heathen. The Baptists were elevated and ennobled by their uncommon attachment to the great work of missions among the heathen, and if any one doubted that, he had only to look at the fact that since it was announced that there was a debt by the society of £3,000, the money was contributed in the course of a week or a fortnight until there only now remained but £225 to be cleared off. The mission, in one sense, was not a new one, for this week there would be presented the 88th annual report, but in another sense it was young, for one of its chief founders and most valiant defenders was present in the person of his own son, Andrew Gunton Fuller—(applause)—and it was also interesting to know that they had represented at the meeting that great country to which the mission first bent its attention, in the presence of several representations of types of the true Indian missionaries, and that there was also present a gentleman who had lately been abroad, and whom they hoped, had been blessed with new strength to lead the home forces on behalf of the mission. (Applause.)

The Rev. A. G. FULLER (Wolverhampton) then delivered a long and interesting address on the origin of the mission, and at some length referred to its chief founders and past supporters, dwelling upon the names of his father, Andrew Fuller, Dr. Rylands, Robert Hall, John Sutcliffe, and others, and interspersing his remarks by relating various anecdotes in connection with those gentlemen.

Rev. CHAS. JORDAN, one of the missionaries labouring in Serampore, spoke in relation to his work in India. When the mission was founded, and the first missionary left England for that country, Christian society in the city of Calcutta could hardly be found, and none of them among our own countrymen. The day of rest had been converted into a day of revelry, and no attempt had been made to preach the words of Christ and His salvation to the people, and there could not be found ten out of the many engaged in the civil and military service of the Honourable East India Company who were willing to spare an hour on the Sabbath for communion with God, and for strengthening one another. Such was the state of things in European society. More than that, the officers of the Government actually went so far, in many cases, as to make offerings at the Indian shrines in the city; and it was recorded that when British arms had been successful in the country, several officers of the Government went in procession to the greatest idol shrine in Calcutta, and there, in the name of the

Company, presented several thousand rupees as a thankoffering for the success which had attended their arms. At that time, too, the state of the natives was such that they learned nothing of the Word of God, the dead and the living were burned together, widows were placed upon the pile with their deceased husbands, and not a voice was raised against the horrible proceedings; and the people were taught nothing but that they and the world were all a part of one God, and that, as the water of the rivers found its way into the ocean, so at last man would be lost in the Deity. But there was no feeling of satisfaction among the people; on every hand they were not only dying from lack of knowledge, but were themselves sensible of the want, and yet knew not where to seek the remedy. Then this mission set out; their brethren went and spoke to the people the word of life, visiting them in public and in their homes, ceasing not day and night to preach the Scriptures. Mr. Jordan detailed the hardships that had to be encountered ere their work found a home in the people's hearts, remarking that through joy and sorrow, light and darkness, success and failure, the work had gone on until to-day, through the grace of God, they could speak of having half a million Christians gathered into the Church in the East, turning to Him in true repentance, and fixing their thoughts earnestly and intently upon Christ. Mr. Jordan then referred to the work which was being done by their sisters in ministering to the female portion of the Hindoos. At first their visits were looked upon with no little suspicion by the heads of families, for they thought would destroy the family peace. Many rebuffs were met, but these zealous ladies, of whom the foremost in the work were Mrs. Lewis and Mrs. Sale, went on with indomitable energy, taught the women and children to read and write, and not only had they carried on their work faithfully, but God had shown them from time to time most unmistakably that they were not labouring in vain. But, Mr. Jordan remarked, after all that they had done in India only the work was begun. They had but touched the utmost rim of Hindooism, and the proportion of teachers to the people was very small. In conclusion, he asked his hearers to give the cause their substantial help, their prayers, and their sympathy, and though the end they aimed at might be long in coming, eventually the idol would fall, the heathen temple would be roofless, and the words of Christ would reach the hearts of all men; and in proportion as their sympathies were given to His work afar off, in that proportion, he believed, should they have success in all the churches at home, so that the grand old words of the Hebrew singer should be fulfilled, "God shall bless us, and all the ends of the world shall fear Him." (Loud applause.)

Mr. EDWARD RAWLINGS, in the course of a short address, said the success of the Baptist Missionary Society was a source of great joy, and all must be glad to see that the men and means were found to carry on the work. He urged them not to rest, but to continue with the work, exerting themselves to the utmost to further its ends.

The Rev. C. H. SPURGEON, who was received with loud applause, said he was suffering from weariness, and should probably have been asleep but for the admirable speeches that had been made, especially by Mr. Fuller; and the good people who had been unable to hear Mr. Fuller must thank their stars that they had seen him, and might tell their children and grandchildren that they had seen a man who was the son of Andrew Fuller, the very son whom Andrew Fuller, when going to Scotland, feared he might never see alive again. It was something for every one to say, that they had seen the son of Andrew Fuller still in the possession of a vigorous intellect at a good old age. One remark that had been made about Andrew Fuller which had struck him, viz., that he was said to have had a temper. Some people were as easy as an old shoe; but though he did not admire a bad temper, the possibility of a man having a temper, which he would show if provoked, was not a bad thing. A man did not seem to do much in the world if he could not sometimes be indignant. As he read over the life of Andrew Fuller that morning he felt that he should like to do something different from ordinary people as Andrew Fuller did,—he felt he should like to help on some great cause, to help it from its very commencement; and he was reminded by the "lives of great men" that we could "make lives sublime" as those men had done of whom Mr. Fuller and Mr. Jordan had spoken. The time, however, was gone by when there was any need to attempt to prove the usefulness of missions. But there was one point about which he might speak, viz., the use of missions to our own selves, because the question was not, "Will the heathen be saved without us?" but, "Can we be saved if we do not remember the conversion of the heathen?" Was there any one who could hope that he was in reality a Christian if he did not concern himself about the perishing millions? Could any one say, "Let India perish; it is nothing to me?" Would not such a one surely receive a rebuke from the master's lips? In what respect would such a man be a follower of Christ? We must prove our Christianity by missions. Sometimes he doubted whether

any man could prove his Christianity at all if he were not concerned in some way or other in helping foreign missions. If we did not seek the conversion of the heathen, what was to become of our country? He asked himself six weeks ago—"What is to become of our country?" (Applause.) He felt very differently just now. (Laughter.) He could not help inviting his people to sing the hymn, "Shine, mighty God, on Britain shine." (Applause.) He still asked himself—"What is to become of our wars and conquests except to preface the way for the Gospel?" He failed to see our right in India except it was the right to carry the Gospel to the people there. Our right in India, as Washington Irving said of the right of the Americans to drive out the Red Indians, was the right of gunpowder, and it was the same in other places too; and perhaps when we once got into a place we could not help going a little further; but he knew of no justification for it except it was the attempt to do good,—to give the population increased liberty for the advancement of everything that was right, holy, and good. He could not see why God entrust this nation with such an empire unless it was that we should bless the nations of the earth. If we kept back the religion of Christ from those peoples, the Divine retribution would come upon us, because we had used our opportunities solely for our own aggrandisement. If we believed in conquest and pushing the empire further, we must believe also in pushing missionary enterprise to the utmost possible limits. We must carry the Gospel to the heathen. Many were not aware that our Government not long ago were in complicity with heathenism in India, by paying tribute at the gates of heathen temples. But the whole people were responsible for those acts, because it was the Government that did it, and the people were their own governors. This evil, however, had been now removed by Christian missions, and their influence must be sustained. The Gospel must be preached everywhere, lest it be said in India, "These Englishmen do not believe their own religion, since the Government, at one time, endeavoured to stifle all traces of it." We were not, however, yet free from sin. He considered the opium traffic a huge crime. There might be pleas of the necessity of revenue, and all that; but, judging the traffic morally, without reference to the "prophets," he considered it one of the most infernal traffics in which a nation could be engaged. (Applause.) But if they could not stop the opium traffic, they must send the Gospel along with it. He wished they could stop the traffic. Perhaps they could do so now—(applause and laughter)—though he had no great faith in any man or any sort of men; but still there was some hope that there would soon be a policy of righteousness to the front, and it might be, this matter might be touched. (Hear, hear.) But at any rate, as Christians, they must keep clear of it, and protest against it, and their protest must take the form of sending the everlasting Gospel to teach the people that there was a better Elysium for them than ever opium could give to their poor dreamy brains. Let them send out the blessed Word, which would hallow all who received it. He was sorry Mr. Rowse was not present that evening, because he experienced a great treat on Monday evening in admitting to baptism the captain of a ship who spoke of the great usefulness of the work of Mrs. Rowse among the sailors, and of the conversion of twenty-one of his crew through her instrumentality during his last voyage. When all our sailors were brought to the Lord, what might not be expected then? They would themselves be missionaries wherever there was a British ship afloat. Then keep the Gospel going. It was only a simple duty on our part to those nations we visited for the sake of commerce to give them the Word of the Blessed God. If we did not do so, we might rest assured our country at home would certainly suffer for it. All Englishmen should feel that they were one nation. Care should be taken not to carry our sins abroad—the sin of intemperance, for instance. Then the custom of caste in India should take us to inquire whether there was not a caste in this country. He thought he knew several half-sovereign people who would object to invite the half-crown people to tea with them, and then he knew that the half-crowns looked down on the threepenny pieces, and the threepennypieces did not care about anything coppery. (Laughter.) Another reason why they should assist foreign mission work was that they might be able the better to deal with infidels at home. He liked to hear men argue, but sometimes men were in the habit of defending propositions which no one in the world ever thought of disputing. The Gospel was sometimes defended in that way. The best defence of the Gospel, however, would be found in its fruits. He had been frequently assailed in the matter of the doctrines he preached, but people nevertheless would say, "Well, he is not bad sort, after all; look at his Orphanage." (Hear, hear.) When he heard this said, he thought, "That's capital; that's a shield for me." So he believed if all Christian people would engage in some particular Christian work, it would, in God's Providence, prove a shield to them. Let some of those who criticised missionary work try and form a missionary society themselves, and let them go out

amongst foreign nations. He believed that instead of such converting, they would be converted themselves. He had heard of some bishops being converted, but he was not sure about it. Let any one go out with a mission to the Congo, and he was not certain that he would not alter his mind about a great many things. Another reason why they should keep mission work together was for the sake of their churches. The churches at home could not be right unless they had work to do for Jesus Christ, in order to save them from selfishness, which was the worst form of Satanic possession that could overcome individuals or societies, and little better than actually plunging into outward vice. He heard the other day of a brother who was perfect, but he found he had £300,000, and he could not help thinking, "If thou be perfect, sell all that thou hast and give to the poor." Such an amount would keep this missionary society going for many a year. Missions were, therefore, an educational institution for all. If it were not for missions, what would they do with some of the brotherhood whom God had qualified for such work? Lastly, they must have this mission work, because shortly all would have to give an account unto God; that account would not begin or end with their families, as to what they had done for the spiritual welfare of the children; but they would have to give an account of the neighbours, and not only so but every one would have to give an account of what he had done for the heathen. All could not go and preach to them, but they could give. There were many who would never give missions a thought. If there was any one in the room who had never given anything in his life to missions, let him hold up his hand. No one would hold up his hand, but many of that kind were, he was sure, present; and what was worse, they would not be able to hold their heads up when Christ came and held them to account. He feared that the old practice of teaching children to give was going out. He would like to see it revived in the Sunday-school. He thanked God that he had done so much for the Sunday-school, and he would like to see the Sunday-school children take an interest in missions.

Some other intended speeches were abandoned owing to the lateness of the hour and the pressure of the attendance; and the proceedings concluded with the singing of a hymn.

THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

THE following are the names of the new committee of the society. Those for London are:—Bacon, Mr. J. P., Walthamstow; Baynes, Mr. W. W., J.P., D.L., London; Bowpas, Mr. H. M., Q.C., London; Bowser, Mr. A. T., Hackney; Chown, Rev. J. P., Bloomsbury; Green, Rev. S. G., D.D., London; Howison, Rev. W., Walworth; Jones, Rev. D., B.A., Brixton-hill; Kirtland, Rev. C., Battersea; Landels, Rev. W., D.D., Regent's-park; McMaster, Mr. J. S., London; Pattison, Mr. S. R., London; Sampson, Rev. W., London; Templeton, Mr. J., F.R.G.S., London; Tymms, Rev. T. V., Clapton; Wallace, Rev. R., Tottenham.

The following are the country representatives:—Berkshire—Anderson, Rev. W., Reading. Cambridgeshire—Nutter, Mr. J., Cambridge. Devonshire—Edwards, Rev. E., Torquay; Ashworth, Rev. J. W., Plymouth. Dorsetshire—Trafford, Rev. J. M.A., Weymouth. Durham—Hanson, Rev. W., South Shields. Essex—Spurrier, Rev. E., Colchester. Gloucestershire—Bloomfield, Rev. J., Gloucester. Hertfordshire—Smith, Mr. J. J., Watford. Lancashire—Maclaren, Rev. A., D.D., Manchester; Williams, Rev. C., Accrington; Brown, Rev. H. S., Liverpool. Leicestershire—Greenhough, Rev. J. G., M.A., Leicester. Norfolk—Gould, Rev. G., Norwich. Northamptonshire—Brown, Rev. J. T., Northampton. Northumberland—Stephens, Rev. J. M., B.A., Newcastle-on-Tyne. Nottinghamshire—Medley, Rev. E., B.A., Nottingham. Somersetshire—Glover, Rev. R., Bristol; Penny, Rev. J., Bristol. Suffolk—Morris, Rev. T. M., Ipswich. Sussex—Barker, Rev. W., Hastings. Warwickshire—Brown, Rev. J. J., Birmingham. Wiltshire—Short, Rev. G., B.A., Salisbury. Yorkshire—Crowther, Mr. A., Lockwood; Smith, Mr. F. E., Sheffield; Upton, Rev. W. C., Beverley. South Wales and Monmouthshire—Lance, Rev. J. W., Newport; Price, Rev. T., Ph.D., Aberdare; Tilly, Rev. A., Cardiff.

The Scotch members of the committee are—Bowser, Mr. Howard, Glasgow; Culross, Rev. J., D.D., Glasgow; Newman, Rev. S., Edinburgh.

THE REV. A. REID, OF NEWCASTLE.—In our report last week of the annual meetings of the Durham and Northumberland Associations there is a resolution respecting Mr. Reid, in which a misprint (for which a local paper is responsible) occurs. Instead of "anxiety respecting the death of Mrs. Reid," it should have been "anxiety respecting the health of Mrs. Reid." We are happy to be informed that Mrs. Reid still lives, although we regret to add that her health is much impaired.

CONGREGATIONAL SCHOOL, LEWISHAM.

THE 137th half-yearly meeting and election was held at the Memorial Hall on Tuesday, Mr. Samuel Morley, M.P. (the treasurer), in the chair. There were present the Revs. J. Viney, H. Simon, Thomas Sissons, E. J. Newton, I. V. Mummery, Dr. Lockhart, J. Mark, T. Lee, S. Fisher (secretary), G. Type, S. Hebditch, E. Fisher; Messrs. G. Nodes, William Baaden, and others, besides a goodly number of ladies.

The Rev. G. TYPE having offered prayer, the SECRETARY (the Rev. S. Fisher) read the minutes of the previous meeting, at which Dr. Raleigh had presided.

The CHAIRMAN observed that it was very sad to see Dr. Raleigh's signature to the last minutes. It was very touching, and they could only be silent in the presence of such an event full of mystery and deep pain to all who knew him and must have honoured him for his singular gifts and power. It was touching to see how the standard-bearers were falling off; and some were anxious about the on-comers—the men who were to carry on the standard. They wanted men true and of a right spirit to meet the need of the times. In regard to these schools, he had always taken a deep interest in them, and his regret was that they did not see their way to get rid of the elections. (Hear, hear.) He had a strong opinion that they ought to aim at taking in all who needed to be taken in, without the pain, and vexation, and, sometimes, humiliation, of canvassing. He felt satisfied that it would be a marvellous comfort for those who needed help to get it without passing through the process of asking. No doubt great kindness was often exhibited; but sometimes quite the contrary. Everything, he was glad to say, was smiling upon the committee as to the efficiency of the school. The head-master did great and valuable service in helping the boys to take their part in the great and momentous battle of life. He hoped he would teach the boys to be real men; make them understand what reality, the absence of sham, was, and make them be what they appeared to be. The late Lord Morpeth used to say, "It is comparatively unimportant what we appear to be; but it is all-important what we are." Let the boys be taught to be what they appeared to be, and they would gain the confidence of those they were brought into contact with. He was glad to do anything he could to help forward such a beneficent purpose, and was thankful to be associated with the President (the Rev. Josiah Viney) in such a work. (Hear, hear.)

The Secretary (the Rev. SAMUEL FISHER) read the report. The committee, in presenting their report, stated that the affairs of the school were, on the whole, satisfactory. In every department of the school there had been manifest progress. Its ordinary work, as also its status at the London University, Cambridge, and other examinations, could not fail to give satisfaction, and the warmest congratulations were due to the head-master, the Rev. Thomas Rudd, B.A., and the assistant masters, for the continued success attending their labours. Though not still equal to the requirements of the many applications received, yet the financial position of the school improved from year to year. The subscriptions, which had been discontinued through the general depression, especially in the agricultural districts, had been more than made up by the additions to the list in London, and other parts of the country. The subscriptions for the year had been £1,534 15s., against £1,472 14s. in the previous year. Donations and life subscriptions were £231, being £106 less than in the previous year, when a special effort was made for the removal of debt. Little change had occurred in the Congregational collections. The legacies included one of £5 from the late Miss Nunn, of Hertford; £100 from the late Mr. P. Willsworth, of Upper Holloway; and £500 from the late Mrs. Gill, of Lea, towards the maintenance of a boy in perpetuity at the school. The entire income for the year had been £3,534 2s. 11d., which after payment of expenses left a balance of £209 14s. 4d. The scholarship had been conferred on H. G. Williams, son of the Rev. Joseph Williams, of Southend. Twenty boys were admitted during the year by election, six by part payment, and four lay-pupils had been received, two of whom were from the Cape of Good Hope. The report contained the reports of the examiners and of the head master; and the committee, in conclusion, called on the churches and upon individual members of the denomination to further the objects in view. Need existed for at least 100 boys to be constantly receiving the privileges of the institution, and to attain this object a permanent increase of income to the amount of some £350 would be required.

The Rev. THOMAS SISSONS moved:—

That the report now read, with the balance-sheet, be adopted, and that the best thanks of this meeting be given to the president, the committee, and the auditors, for their services during the past year, and that the following gentlemen be the officers for the current year, with power to fill up vacancies.

The committee, with few exceptions, were the same as last year. Mr. Sissons congratulated the meeting on the increase in the subscriptions, notwithstanding the tightness of the money-market. The times were joyous ones

for ministers, because the Gospel of peace would now have a better chance than it had had for the past five years. (Hear, hear.) The war spirit affected the people to their disadvantage in regard to their spiritual condition; and he hoped now that the spiritual work of the churches would soon be gratifying to their hearts. It was an honour to have Mr. Viney as a president. In regard to looking sunny, talking honey, and giving money, he was a perfect president. (Laughter.) He knew they had the full sympathy of Mr. Morley, and they had the active interest of the resident masters. To have the boys made real was what they really wanted. (Hear, hear.) They did not want the namby-pambyism springing up in some quarters among the young men; but they wanted the boys to carry their spiritual principles out in common life. (Hear, hear.) He agreed in the sentiment of the chairman in regard to doing away with canvassing. With a little extra effort he thought it might be done. There was novelty enough in the old Lewisham school yet to gain from the churches more support than they now gave. They might induce the churches to give subscriptions, and so make them take a deeper interest in the schools. An annual communion, with a collection on behalf of the schools, had been adopted in some churches, and the results were such as to induce him to wish that the plan was more widely adopted.

The Rev. Dr. WILSON, in seconding the resolution, remarked that the boys had not only a commercial, but a religious education in the schools, and he was glad to find that they now competed with other schools for scholarships at Oxford and Cambridge. The circumstances of the times, sixty-nine years ago, when the school was established, were very different from those of to-day. One in thirty-seven only of the population could at that time read; but now one in six could read, and he hoped soon to find that one in three or four above seven years of age would be able to read. This improvement in knowledge laid an additional obligation on the denomination to support the Lewisham School. The home life of the school he regarded as of the highest advantage to the boys, as also the combination of the secular and religious training. One of the Lewisham boys who went out to Spain had returned to study medicine with the view to go out again and become a missionary, in which he believed the practice of the healing art would be of great help to him. He believed if they could impress on all interested the high value of the school, its income would soon be doubled, and they would be able to have 100 boys in the school, and to do without canvassing. He was gratified at learning from the head-master's report that some of the boys were learning shorthand. He had long earnestly pressed that point, so as to give the boys better chances in competition for situations in commercial houses. He was glad also to find that music was being taught, as it would lead to better congregational singing and less dependence on organs and choirs.

The resolution was carried.

The Rev. H. SIMON moved:—

That this meeting desires to express its gratitude to God for the great success which has attended this school, and earnestly calls upon the churches of our denomination to endeavour so to increase the income of this society as to enable the committee to receive 100 boys to the privileges of the institution.

After a reference to the change which had come over our English life within the last few weeks in consequence of the result of the elections, which he ascribed as chiefly due to the efforts of the Nonconformist bodies of the country, Mr. Simon said in regard to the schools, that it was of the first importance that the ministers should feel themselves free from the corroding care of poverty. He hoped the time would some day come, however, when all the ministers would be able to pay for the education of their children, and when the Lewisham School would be self-supporting. But at present they must exercise more the principle of Christian giving. People really ought to look at that matter at once. One person whom he knew had done so, and found that his actual givings amounted to only 2jd. for each service on Sundays, and nothing on week days; so that he paid for his education in all high and Divine matters rather less than he paid for blacking his boots. He thought the average givings would probably not amount to more. This point wanted looking at, and Christian ministers ought to speak more fearlessly on the subject, for Christianity was nothing unless it implied self-sacrifice. He hoped that meanwhile the Lewisham Schools would not be forgotten, but that in future many ministers might arise out of them. He should be glad to bring the matter before the people of his own congregation, and hoped others would do likewise.

The Rev. JOSIAH VINEY, in seconding the resolution, thanked Mr. Morley for occupying the chair, and congratulated Mr. Fisher on the financial position which the school occupied. He congratulated himself and the subscribers also on the fact that a balance of £107 was realised for lay-pupils, inasmuch as he had advocated their introduction, which had turned out successful, and he hoped the plan would be carried still farther in the future. Having alluded to the legacy by the late Mrs. Gill, Mr. Viney congratulated the

meeting on the fact that Mr. Rudd had had health and strength vouchsafed to him to carry on the work of the school.

The resolution was carried.

The Rev. THOMAS RUDD moved:—

That the hearty and sincere thanks of this meeting be presented to the chairman for presiding on the present occasion, and for the interest he continues to manifest in the school.

He said that it was a source of encouragement to know that in carrying on the work of the school, they could feel that Mr. Morley was at the head as treasurer. It was gratifying to think that on the present occasion there was nothing around but joy, and congratulation, and success. He could only say further that they would continue to do the work in the future as they had done in the past, and, if possible, with still greater efficiency. At Lewisham they all knew what it was to work, and what it was to be happy in the enjoyment of one another's society and in the encouragement of one another in what was right and what was good, and what they tried to attain was that their work should be real and thorough.

Rev. E. J. NEWTON seconded the vote, and having applied the term "minister's friend" to Mr. Morley, impressed upon the ministers that they must make up their minds to bring these schools before their congregations. He believed they were all able to beg if they liked. (Laughter.)

The CHAIRMAN having acknowledged the compliment, the election of six boys was proceeded with.

At the conclusion of the poll the successful candidates were announced as E. C. Procter (Southampton), C. F. Herbert (South Lincolnshire), H. G. Type (Gloucester), J. S. Neave (Dorchester City), H. H. Attwell (Sunningdale, Surrey), and A. Lee (Epsom).

CENTENARY OF SUNDAY SCHOOLS.

ON Wednesday about two hundred ministers of various denominations assembled at the Memorial Hall, Farringdon-street, for the purpose of considering the best plans for celebrating the centenary of Sunday-schools next June. The meeting was convened by the Sunday School Union, Sir Charles Reed, M.P., occupying the chair. Among those present were Mr. Henry Lee, M.P., Rev. Dr. Kennedy, the Rev. Edward White, the Rev. Thain Davidson, Mr. A. Benham, and Mr. F. J. Hartley. The Chairman having reviewed at some length the history of Sunday-schools said when a census was taken in 1851 it was supposed that 250,000 teachers were engaged in the gratuitous instruction of the young, and that they had 1,108,000 children in their charge. The Sunday-school Union alone was this year able to report that there were no fewer than a million children at present in schools connected with their organisation, and in addition to these were to be reckoned all the children in schools belonging to the Wesleyan body and the Church of England. They wanted the cordial support of ministers to enable them to commemorate in a manner worthy of so great a cause the centenary of these Sunday-schools, and they asked them to assume their proper place, which was the headship of the Sunday-school organisation. They were arranging for large meetings and engagements which would involve a considerable expenditure of thought and money, and they were striving to raise a fund which would enable them to provide class-rooms for their Sunday-schools, and otherwise extend their work. The meetings, he believed, would attract the attention of the country, and as there were thousands of people who owed much to the Sunday-school, they ought to show their gratitude to that institution by giving liberally towards the fund they were about to inaugurate. Mr. A. Benham (hon. sec.) explained the principal objects which the Sunday-school Union had in view in connection with the proposed celebration, including the formation of a loan fund to assist in the erection of Sunday-school buildings and class-rooms by loan without interest, and grants of money for similar objects and in aid of the Continental Sunday-school Mission. It was also intended to erect some buildings in the city of Gloucester, to be called the Raikes Memorial Buildings, for Sunday-school purposes, and to erect a statue to the founder of Sunday-schools on the Thames Embankment.

We have heard with more pain than we can express, of the fatal accident which occurred one evening last week to the second son of the Rev. William Cuthbertson, of Bishop Stortford. Master Cuthbertson, a youth of some fifteen years old, was, it seems, about going over a level crossing of the Great Eastern Railway near that town, in company with another youth, the son of Mr. James Harvey. A goods train passed, and the two lads paused while it went by, looking in the direction of Stortford. An express from Cambridge came up, and struck down young Cuthbertson, who was standing on the up-line, killing him instantly. The other lad was clear of the danger. We deeply sympathise with Mr. Cuthbertson and his family in this distressing sorrow, and we are certain that a large number of our readers share our feeling. The reverend gentleman was away in Scotland at the time, and was not wholly informed of it until his return. He had preached on the previous Sunday his farewell sermons before leaving Bishop Stortford for Markham-square, Chelsea, thus concluding an honourable pastorate of seventeen years.